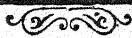


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* दाठावंसो *

THE DĀTHĀVĀMSA

(A history of the Tooth-relic of the Buddha)

EDITED AND TRANSLATED

BY

of Dhammadikti

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TRANSLATOR,—‘THE PUGGALA-PANNATTI’ [‘DESIGNATION
OF HUMAN TYPES’],

‘THE SAUNDARANANDA-KĀVYĀ, ETC., ETC.

together with

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A NOTE ON THE POSITION OF THE DĀTHĀVĀMSA
IN THE HISTORY OF PĀLI LITERATURE

BY

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Dha/ Law Dr. W. Stede, Ph. D.,

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A note on the position of the Dāthāvamsa in the history of Pāli Literature.

Gerson da Cunha, in his memoir on the history of the tooth-relic of Ceylon (Journal Bombay Branch R. A. S., XI, 1875, p. 115 sq.), begins his exhaustive treatment of this subject by saying: "The field hitherto explored of Śākyamuni's philosophy being already so extensive, it appears surprising that so interesting a subject as the Tooth-relic of Gautama Buddha, with its romantic wanderings and adventures, should so seldom be alluded to." These words may with equal force be applied to the treatment of our principal source of information on this relic, the Dāthāvamsa. It is to be wondered at that it has received so little attention among the workers in the field of Pāli Buddhism. It is to be welcomed therefore that Dr. Bimala Charan Law has undertaken to give us a new translation and interpretation of this, it is true, late, yet not the worst child of Buddhist literature.

To inform the readers as to the position of the Dāthāvamsa in the history of Pāli Literature, the following remarks may be sufficient, leaving the details of the subject to Dr. Law's gift of interpretation.

The Dāthāvamsa is a quasi-religious historical record, written with the intention of edifying (Pasādasamvega-kara, as the introduction to the Mahāvamsa says, where pasāda means the spiritual satisfaction, samvega the holy thrill: always used with a view to inciting somebody's religious emotions), and at the same time giving an interesting story of the past. As history it is more wonderful, than accurate, and it bears a good many marks of the fairy tale. None the less, it would be unjust to deny it altogether the character of an historical record, as regards the merit in respect of which it ranks as high as the Mahāvamsa and higher than the Dipavamsa. In fact, all these three remarkable Sinhalese Epics have taken their subject from the same source, the ancient Mahāatthakathā, which was written in Sinhalese.

Tradition goes that the Dāthāvamsa (from Dāthā-dhātu-vamsa), Sinhalese Daladāvamsa, is of unknown authorship, written formerly in Elu, the ancient language of the Sinhalese, about the year 310 A. D., and was translated into Pāli by the priest Dhammadittha Thera in the 13th century A. D. Turnour notes (JAS Bengal, Calcutta 1837, I. 856) that the Elu as it was in its original stage, was still extant in Ceylon in 1837. Dhammadittha says, he translated it into Pāli, because the Mahāvamsa says too little about the tooth, and the Sinhalese passage is too long and too difficult to understand: sadesa-bhāṣāya kavihi Sihale katam pi vamsam Jina-danta-dhātuya niruttiya Māgadhikāya vuddhiyā karomi Dipantara-vāsinam api (I. 10). The Dāthāvamsa was translated into English by Sir Coomara Svamy in 1874 (review by Rhys Davids in Academy, September, 1874, p. 341). The edition generally used now is the P. T. S. edition by Rhys Davids (Journal 1884), which rests on C. Svamy's edition in

Sinhalese character and the edition published in Colombo in 1882 by Migamuwa Unnānse.

Our interest in the Dāthāvamsa centres on several points. The work besides its historical value as an early document of the Ecclesia Buddhica, is remarkable because it shows us Pāli as a medium of Epic poetry. There are not many books of that character in the canon or post-canonical literature, and it is a pleasant change to see the venerable language of the Nikāyas put to a different, *i. e.* fluently poetical use. It testifies also to the importance of this language and the favour it has found up to modern times. The character of Classical Pāli is well retained, although the Sanskrit education of its author has left its stamp on its style. We find (as in the contemporaneous Thūpavamsa and Saddhammapāyana) the old vocabulary enriched by adapted Sanskrit words; single expressions are turned into long compounds (*e. g.* IV. 46) after the fashion of the Sanskrit Kāvya literature; old words and forms of expression have altogether vanished. Words which are decidedly late and may be styled Sanskritic Pāli, appear in great numbers, of which I mention a few: antarāla (I. 52; III. 53), avadāta (III. 14, for Pāli odāta), āmoda (V. 51), camūpati (I. 4; cp. Mhv. 10, 65; 23, 4), dhavala (II. 123; V. 26), nikasa (III. 87), nikhila (V. 40), nūtana (IV. 47), bhuvana (I. 40, 62), saroruha (III. 83). There are also the metaphorical expression for "cloud", ambuda, "water-giver" (cp. Sdhp. 270, 275), and other expressions taken from Sanskrit poetry. It would not surprise us if the Pāli poem being a translation from the Sinhalese, a trace of the original Elu were to be found here and there in Pāli words, which are otherwise difficult to explain (camu, and lañcana, lañchana ?). Dr. Law will enlighten us on this point as well. In spite of all that, however, it is

Pâli, and not bad Pâli at all. The wonderful descriptions (see esp. beginning of III and end of V) do justice to the author's genius and enable us to enjoy the record without being tired.

We owe Dr. Law thanks for having undertaken the translation which in more than one way supplies a want in our Pâli studies, and which contributes to the furthering of our interest in Pâli text, translation, and history alike.

LONDON,
July, 1924.

W. STEDE.

Introduction.

The Dāṭhāvāṃsa or the Dantadhātuvāṃsa means an account of the tooth-relic of the Buddha Gautama. Vāṃsa means chronicle, history, tradition, etc. Literally it means 'lineage'; 'dynasty' etc.

The Author. The work was written by Mahāthera Dhammadikī of the city of Pulatti. He was a disciple of Sāriputta, the author of the Sāratthadīpanī tīkā, Sāratthamañjusā tīkā, Ratanapañcikā tīkā on the Candravyākaraṇa and the Vinayasaṅgraha. He was well-versed in Sanskrit, Māgadhibhāṣā, tarkāśāstra (logic), vyākaraṇa (grammar), kāvya (poetry) and āgama (religious literature) etc. He was fortunate enough to secure the post of a rājaguru. Two Vāṃsas of the Pāli Buddhist literature, the Sāsanavāṃsa and the Gandhavāṃsa, tell us that it was he who composed the Dāṭhāvāṃsa (P. T. S. Ed. p. 34 and J. P. T. S. 1886, p. 62). We know from the Dāṭhāvāṃsa that originally it was written by the poets in the Sinhalese language and later on rendered into Māgadhibhāṣā by Dhammadikī for the benefit of the people of the other countries at the request of Parakammo, the commander-in-chief of Ceylon, who placed Līlāvatī on the vacant throne of Ceylon. This Līlāvatī, later on, became the Queen of the King Parākramavāhanu of Ceylon (verses 4-10).

Date of composition. The Dāṭhāvāṃsa was written in the Buddha era 845 during the reign of King Kittisirimeghavaṇṇa of Ceylon. Kern says that it is also known as Daladāvāṃsa composed about 310 A. D. It was translated into Pāli in A. D. 1200 under the name of the Dāṭhāvāṃsa (Manual of Indian Buddhism, p. 89).

Importance. The Dāṭhāvāṃsa is an important contribution to the history of Pali-Buddhist literature. It is an historical record of the incidents connected with the tooth-relic of the Buddha. It is as important as the Mahāvāṃsa and the Dipavāṃsa. The history of Ceylon would be incomplete without it.

Style. It is a good specimen of fine poetry. It contains Pāli and some debased Sinhalese words. Its vocabulary is rich. Kern rightly remarks that it belongs to the class of compendiums and contains repetitions of passages from more ancient works with more or less apocryphal additions. (Manual of Indian Buddhism, p. 9). In the first chapter, stanzas are written in jagatichanda. Sixty stanzas are written in vāṃsastha vritta and the last two in śragdharāvritta; in the second chapter, the stanzas are written in anustupachanda in pathyavaktra vritta and in mandākrāntavritta; in the third chapter the stanzas are written in triṣṭupachanda in upajāta, indravajrā, upendravajrā and sikharīṇī vrittas; in the fourth chapter the stanzas are written in atisākvarīchanda in mālinī, sāddulavikridita

vrittas and in the last chapter the stanzas are written in śakvarīchanda in vasantatilaka and śragdharā vrittas.

Subject-matter. The Dāthāvamsa gives an account of the tooth relic of the Buddha which is said to have been brought to Ceylon by Dantakumāra, prince of Kalinga, from Dantapura, the capital of Kalinga. It consists of five chapters, a brief summary of which is given below.

Chapter I. While the Buddha Dīpamkara was coming to the city of Rammavatī at the invitation of the people of the city, a hermit named Sumedha showed his devotion by laying himself down on the muddy road which the Buddha was to cross. The Buddha walked over his body with his disciples. Sumedha prayed to the Buddha Dīpamkara that he might be a Buddha himself in future. Dīpamkara granted him the boon whereupon he set himself, in all earnestness, to fulfil the ten pāramitās (perfections). The hermit was in heaven prior to his last birth. At the instance of the gods, he was reborn in Kapilavastu in the family of Suddhodana and in the womb of Mahāmāyā. As soon as he was reborn, he stood up, looked round and was worshipped by men and gods. He went seven steps northwards. He was named Siddhatthakumāra. Three palaces suitable for the three seasons of the year, were built for him. While going to the garden, he saw an old man, a diseased man, a dead man and a hermit. He then made up his mind to renounce the worldly life. With the help of the gods he left the

palace and reached the river Anomā and on the banks of this river, he cut off his hair and threw it upwards to the sky. Indra got the hair and built a caitya over it which is still known as Cūlamāṇi Caitya. A potter brought a yellow robe, a beggar's bowl, etc., for him. He put on the yellow robe and left for Rājagaha. Thence he went to Uruvelā and made strenuous efforts for six years to acquire bodhi (enlightenment). In the evening of the full-moon day of Vaisākh, he went to the foot of the Bodhi-tree and sat on a seat made of straw and defeated Māra's army. In the last watch of the night he acquired supreme knowledge. After the attainment of Bodhi, he spent a week, seated on the same seat at the foot of the Bo-tree, enjoying the bliss of emancipation. He spent another week, looking at the Bodhi tree with steadfast eyes. Another week was spent by him at a place called Ratanīghara near the Bodhi tree, meditating upon paticcasamuppāda (dependent origination). He then went to the foot of the Ajapālanigrodha tree where he spent a week in meditation. He went to Mt calindanāgabhadavā where he was saved by the nāga from hail-storm. He then visited the Rājāyatana. Thence he started for Isipatanamigadāva to preach his first sermon known as Dhammacakkappavattana but on the way two merchants, Tapussa and Bhalluka, offered him madhupiṇḍika (a kind of food prepared with honey and molasses). The Buddha placed them in two refuges. He then reached Isipatana on the full-moon

day of the month of Āśār. He preached the Dhammacakkapavattana Sutta to the first band of five disciples headed by Aññakondañña.

Chapter II. The Buddha was thinking of doing good to the world. Nine months after his attainment of Bodhi, the Buddha made an aerial voyage to Laṅkā to fulfil his mission and descended on the garden named Mahānāgavana. Then he went to the meeting of the Yakkhas and terrified them by creating a storm, darkness and heavy rains. The yakkhas having been greatly troubled by these, came to the Buddha and asked for protection. In the midst of the meeting he sat down on a seat of leather but by his miraculous power he made the seat very hot and owing to the excessive heat radiating from the seat, the yakkhas became very much distressed and the leather expanded so as to cover the whole of the island of Laṅkā and the yakkhas gathered together on the coast, unable to bear the excessive heat. The Giridīpa which was full of shady trees, was brought close to the island of Laṅkā by the Buddha and the yakkhas, to save themselves from the extreme heat, went into the Giridīpa which was again set on its former site and thus the island of Laṅkā was rid of the yakkhas. As soon as the yakkhas left the island of Laṅkā, he stopped his miracle and many a god came to the island and surrounded him. The Buddha preached to the devas dhamma and gave one of his hairs to god Sumana who built a caitya over it on the top of the Sumarakūṭa

Hill and worshipped it. Then the Buddha returned to Jetavana. Again he went to Laṅkā five years after his enlightenment and pacified the contest between Cūḍodara and Mahodara for a jewelled throne. Again he came to the island of Laṅkā eight years after his enlightenment, being invited by a nāga named Maṇiakkhika. The Buddha with five hundred disciples went to the house of Maṇiakkhika in Kalyāṇī. A caitya built over the seat offered by Maṇiakkhika and used and left by the Buddha, was worshipped by the nāgas there. This caitya was named Kalyāṇī Caitya. The Buddha then visited the Sumanakūṭa Hill and left his footprints there. Thence he went to Dīghavāpi where he sat in meditation for some time. Thence he visited the site of the Bodhi-tree at Anurādhapura where also he sat in meditation for sometime. Thence he visited the Thūpārāma and finished his work in Ceylon. He preached dhamma for forty-five years and obtained parinibbāṇa on the full moon day of the month of Vaiśākha in the garden named Upavattana of the Malla kings near Kuśinārā. In the first watch of the night of his parinibbāṇa, he preached Dhamma to the Mallas, in the middle watch, he made Subhadda an arahat and in the last watch he instructed the bhikkhus to be ardent and strenuous. Early in the morning he rose up from meditation and passed away. Many miracles were seen after his parinibbāṇa e. g. the earth quaked from end to end, celestial music was played, all trees became adorned with flowers, though it was

not the time for flowers to bloom. The body of the Buddha was wrapped up in new clothes and cotton, five hundred times. It was put into a golden pot, full of oil. A funeral pyre was prepared with scented wood such as sandal, twenty cubits in height, and the Malla chiefs put the oil—pot in the pyre. As Mahākassapa did not arrive, fire could not be kindled because it was desired by the gods that the Buddha's body must not be burnt before Mahākassapa had worshipped it. As soon as Mahākassapa came and worshipped the dead body of the Buddha, fire was kindled. The dead body was so completely burnt as to leave no ashes or charcoal. Only the bones of the Buddha of the colour of pearl and gold remained. On account of the Buddha's desire, the bones became separated excepting the four bones of the head, two collar-bones and teeth. Sarabhu, a disciple of Sāriputta, went to Mahānāga in Ceylon taking with him one of the collar-bones of the Buddha and built a caitya. An arahat named Khema took a left tooth relic of the Buddha and over the remaining bone relics, kings of eight countries began to quarrel. Dōṇa settled the dispute and divided the bones equally among the kings of eight countries. The kings after having received the relics, took them to their respective kingdoms, built caityas over them and worshipped them. One tooth-relic was taken by Sakka and another by a nāga king. A tooth-relic taken by Khema was given to Brahmadatta, king of Kaliṅga who built a caitya.

over it and worshipped it. Brahmadatta's son, Kāsirāja, succeeded his father and worshipped, like his dead father, the caitya built over the tooth relic of the Buddha. Kāsirāja's son Sunanda succeeded him and did the same; Sunanda's son, Guhasīva, succeeded him to the throne and did the same. Guhasīva's minister who was a false believer, asked the king whether there was anything supernatural in the tooth-relic of the Buddha which the king worshipped and for which valuable offerings were given by him. The king then narrated the various qualities of the tooth-relic which showed miracles when prayed for. The minister gave up his false belief and became a follower of the Buddha. The heretics seeing this, became very much dissatisfied. Guhasīva ordered all the nigaṇṭhas to be driven out of the kingdom. The nigaṇṭhas went to King Pañdu of Pāṭaliputta, who was then a very powerful king of Jambudīpa. They complained to Pañdu that King Guhasīva being a king subordinate to him (Pañdu) worshipped the bone of a dead person (that is the Buddha's relic) without worshipping Brahmā, Sīva and others whom he (Pañdu) worshipped and they further complained that Guhasīva ridiculed the deities worshipped by him (Pañdu). Hearing this the King Pañdu grew angry and sent one of his subordinate kings called Cittayāna with a four-fold army to arrest and bring Guhasīva with the tooth relic. Cittayāna informed Guhasīva of his mission and Guhasīva welcomed him cordially, showed

him the tooth-relic of the Buddha and narrated to him the virtues possessed by it. Cittayāna became very much pleased with him and became a follower of the Buddha.

Chapter III. Cittayāna then informed Guhasīva of the order of King Pāṇḍu. Guhasīva with the tooth-relic on his head, followed by a large number of followers with valuable presents for King Pāṇḍu, went to Pātaliputta. The Niganṭhas requested King Pāṇḍu not to offer any seat to Guhasīva and they also requested him to set fire to the tooth-relic. A big pit of burning charcoal was dug by the king's command and the heretics after taking away the tooth-relic, threw it into the fire. As soon as it came in contact with fire, fire became as cool as the winter breeze and a lotus blossomed in the fire and in midst of the lotus, the tooth-relic was placed. Seeing this wonder, many heretics gave up false belief but the king himself being a false-believer for a long time, could not give up false belief and ordered the tooth-relic to be destroyed by stone, which found its place in the sky. The niganṭhas asked the king not to attach great importance to the miracles as they were not unprecedented. The tooth-relic was put in a casket and the niganṭhas were asked to take it out and threw it away but none could do so. The king declared that he who would be able to take out the tooth-relic, would be rewarded. Anāthapiṇḍika's great grandson recollecting the virtues of the Buddha and the deeds done by his great grandfather for the

Buddha, was very much pleased to know of the declaration and went to take the tooth relic out of the casket. He praised the tooth-relic much and then the tooth-relic rose up to the sky and then came down to rest on the head of the great grandson of Anāthapindika. The niganthas told King Pañdu that due to the influence of Anāthapindika's great grandson, the tooth-relic could rise up to the sky and come down to rest on the head of the great grandson. The niganthas denied the influence of the tooth-relic which displayed various miracles according to the desire of Anāthapindika's great grandson. The tooth-relic was thrown into a moat. Cittayāna advised the king that he should follow Dhamma of the Buddha because by worshipping the tooth-relic, Bimbisāra and other kings attained nirvāṇa. Thus advised he gave up false belief and brought the tooth-relic with great pomp, King Guhasīva was cordially received by King Pañdu and both of them did many meritorious deeds.

Chapter IV. A king named Khiradhāra came to fight with Pañdu who became victorious. Pañdu after re-establishing peace in his kingdom, sent back Guhasīva with Buddha's tooth relic to Kalinga. Dantakumāra, son of the king of Ujjain, came to Kalinga to worship the tooth-relic. Guhasīva cordially welcomed him and became pleased to hear the qualities of Dantakumāra and afterwards gave his daughter in marriage to Dantakumāra. After the defeat of Khiradhāra, his sons and nephews came to Malayavana, a

town near Dantapura, to take away the tooth-relic by force. Fully realising the danger, Guhasīva asked his son-in-law and daughter to go to Ceylon with the tooth-relic. As the king of Ceylon and his subjects were faithful to the Buddha, he thought Ceylon would be the best and safest place for the relic. At this time, Mahāsena, a friend of Guhasīva, was the king of Ceylon. The son-in-law and the daughter with the relic sailed by a merchant ship from the port of Tāmbralipti. The ship reached Ceylon safely with the relic.

Chapter V. Dantakumāra and his wife with the relic went to a village near the eastern gate of Anurādhapura in the ninth year of the reign of Kittisirimegha, son of Mahādisena. Dantakumāra met an arahat and informed him of the tooth relic which he brought to Ceylon for its safety. The arahat after hearing this, went to the king and informed him of the matter. Mahādisena, the preceding king of Ceylon was a friend of Guhasīva, king of Kalinga who did not know that Mahādisena had died and his son, Kittisirimegha was on the throne of Ceylon. Dantakumāra and his wife became very much grieved to know that Mahādisena was no more and his son Kittisirimegha had succeeded him the throne. The king of Ceylon after learning from the arahat that the tooth-relic was brought to Ceylon for its safety by Dantakumāra and his wife, became very much pleased. The king and the queen of Ceylon went bare-

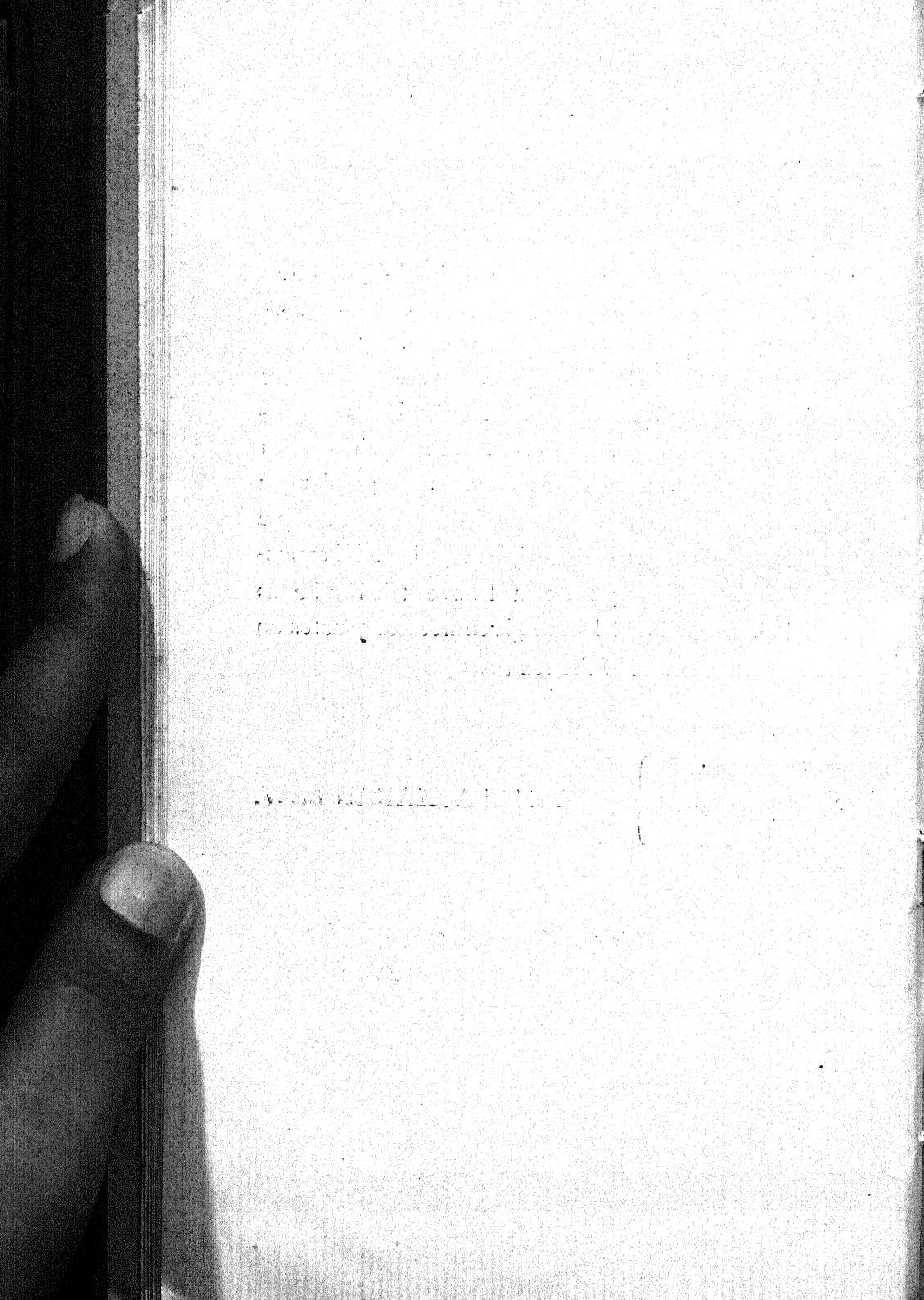
footed to Meghagirivihāra, residence of the arahat, to receive the relic. They brought the relic to the palace and placed it on the throne with great devotion. The citizens of Ceylon, the bhikkhus well-versed in the Tripitakas and the arahats, came to worship it. The king knew that the colour of the relic was as white as the morning star. But finding it not to be so when it was taken out of the casket, suspicion arose in the mind of the king, but his suspicion was soon removed when the relic displayed several miracles. The king built a special temple and kept it there. All the Sinhalese monks and householders assembled at Anurādhapura to worship the tooth-relic. At this time a question arose as to the section of the monks to whom the tooth-relic would be entrusted for its safety and management. The king decided that the tooth-relic would select its own abode. The tooth relic placed on a fully decorated elephant was taken round the city and was brought to the place where the thera Mahinda preached his first sermon after reaching Ceylon. The king of Ceylon ruled that the relic would be taken round the city once in a year in spring. The temple where it was kept, was extended at the cost of nine lacs. After the death of Kittisirimēgha, his successors such as Buddhadāsa worshipped it with devotion and protected it.

Concluding remarks. I have consulted the P. T. S. edition of the Dāthāyamsa (J. P. T. S. 1884,

pp. 109-151) and the two Sinhalese editions (Editions by Āsabha Tissa Terunnānse and by Silalankāra) of the same in editing my own text. Different readings are given in the body of the text. I am told that the Dāthāvamsa has already been translated into English by Mutu Coomarswami, and published by Messrs. Trubner & Co., London, but I regret to say that when I searched for a copy of the book, I was informed that it was long out of print. A French version of this work also appeared in Paris in 1884 under the name "Le Dāthāvanca; ou, Histoire de la dent relique du Buddha Gotama: poème épique pāli de Dhammadhikitti." In translating the text I have tried to be as literal as possible and I have given necessary notes on the important terms of the text.

CALCUTTA,
24, Sukeas Street, }
July, 1924.

BIMALACHARAN LAW.



दाठावंसो

नमोत्ससभगवतो अरहतो सम्मासम्बुद्धस्म

पठमो परिच्छेदो ।

विसारदं वादपथातिवच्चिनं तिलोकपञ्जोतमसय्यसाहिनं ।

असेसब्रेयावरणप्पहायिनं नमामि सत्थारमनन्तगोचरं ॥१॥

तिलोकनाथप्पभवं भयापहं विसुद्धविज्ञाचरणेहि सेवितं ।

पपञ्चसञ्जोजनवन्धनच्छ्रदं नमामि धम्मं निषुणं सुदुदसं ॥२॥

पसादमत्तेन पियत्थ पाणिनो फुसन्ति दुक्खक्षयमच्युतं पदं ।

तमाहुनेयं सुसमाहितिन्द्रियं नमामि सङ्गं मुनिराजसावकं ॥३॥

विभूसयं काळकनागरन्वयं परक्षमो कासुणिको चमूपति ।

गवेसमानो जिनसासनस्स यो विरुल्लिहमत्थश्च जनस्तपत्थयं ॥४॥

सुधामयूखामलपण्डुवंसजं विरुल्लहसदं मुनिराजसासने ।

पियंवदं नीतिपथानुवच्चिनं सदा पजानं जनिकं व मातरं ॥५॥

पियं परकन्तिभुजस्स राजिनो महेसिमच्चुच्चत्तुद्विसम्पदं ।

विधाय लीलावतिमिच्छतत्थदं असेमलङ्घातलरज्जुविषयं ॥६॥

कुमारमाराधित-साधुमन्तिनं महादयं पण्डनरिन्द वंसजं (वंसं) ।

विधाय सदं मधुरिन्दनामकं सुसिकिष्टतं पावचने कलासु च ॥७॥

नरिन्दसुञ्जं सुचिरन्ति-सीहलं इतिप्पतीतं अथसं अपानुदि ।

चिरं पणीतेन च चीवरादिना सुसञ्जते संयमिनो अतप्पयि ॥८॥

चिरादिति पावचनस्स इच्छ्रता कतञ्जुना विकम्बुद्धिसालिना ।

सतीमता चन्द्रमवन्धुकिच्चिना सगारवं तेनेभियाचितो अहं ॥९॥

सदेसभासाय कवीहि सीहले कतम्पि वंसं जिनदन्तधातुया ।
 निरुत्तिया मागधिकाय बुद्धिया करोमि दीपन्तरवासिनं अपि ॥०१॥
 जिनो यमिद्वे अमरवह्ये पुरे कदाचि हुत्वान् सुमेधनामको ।
 सवेदवेदङ्गविभागकोविदो महद्वने विष्पुलम्हि मानवो ॥११॥
 अहं हि जातिव्यसनेन पीछितो जरामिभूतो मरणेन ओत्थटो ।
 सिवं पदं जातिजरादिनिस्सटं गवेससयिसंसं ति रहो विचिन्तिया ॥१२॥
 अनेकसङ्गं धनधञ्जसम्पदं पतिटठपेत्वा कपणेसु दुच्चजं ।
 अनप्पके पेमभरानुबन्धिनो विहाय मिते च सुते च बन्धये ॥१३॥
 पद्माय कामे निखिले मनोरमे धरामिनिकषम्म हिमाचलनितके ।
 महीधरं धम्मिकनामविस्मुतं उपेच्च नानातरुराजिभूसितं ॥१४॥
 मनोनुकूले सुरराजनिमिते असम्मगानं अगतिम्हि अस्समे ।
 निवत्थचीरो अजिनकिखपं वहं जटाधरो तापसवेसमगगहि ॥१५॥
 सुसञ्चरतत्तो परिमारितिन्द्रियो फलाफलादीहि पवत्तयं तनुं ।
 गतो अभिज्ञासु च पारमि वसि तहिं समापत्तिसुखं अविन्दि सो ॥१६॥
 सुसज्जिते रम्पुराधिवासिना महाजनेनन्तमनेन अञ्जसे ।
 पथप्पदेसे अभियन्तमत्तनो अनिदित्ते येव सुमेधतापसो ॥१७॥
 अगाधजेयोदधिपारदसिसनं भवन्त्वगुं निब्बनयं विनायकं ।
 अनेकखीनासवलक्ष सेवितं कदाचि दीपङ्करबुद्धमदस ॥१८॥
 ततो ससङ्घस्स तिलोकभज्जुनो परिच्छित्वान् तनुम्पि जीवितं ।
 पसारयित्वान् जटाजिनादिकं विधाय सेतुं तनुमेवपल्ले ॥१९॥
 अनकमित्वा कललं महादयो समिक्खुको गच्छजु पिदिठ्या इति ।
 अधिदृढित्वान् निपन्नको तहिं अनाथमेतं तिभवं समेखिय ॥२०॥

दयाय सञ्चोदितमानसो जने भवरणवा उद्धरितुं दुखदिते ।
 अकासि सम्बोधिपदस्स पत्तिया महाभिनीहारमुदगगविकमो॥२१॥
 अथो विदित्वा वसिनो तमासयं अदासि सो व्याकरणं महापुनी ।
 ततो पुरं तंहि तथागते गते सयं वसी सम्मासि पारमीगुणे ॥२२॥
 ततो च कप्पानमलीनविकमो असङ्घिये सो चतुरो सल्लक्षके ।
 तर्हि तर्हि जातियु बोधिपाचने विसुद्धसम्भारगुणे अपूरयि ॥२३॥
 अथाभिजातो तुसिते महायसो विसुद्धसम्बोधिपदोपलद्धिया ।
 उदिक्खमानो समयं दयाधनो चिरं विभूतिमनुभोसि सब्बसो ॥२४॥
 सहस्रसङ्घादसचकवालतो समागतानेक सुराधिपादिहि ।
 उदगुदगेहि जिनन्तपत्तिया सगारवं सो अभिगम्मयाचितो ॥२५॥
 ततो चवित्वा कपिलव्येह पुरे सदा सतो सक्यकुलेककेतुनो ।
 अहोसि सुद्गोदनभूमिभृत्यो महादिम्याय महेसिया सुतो ॥२६॥
 विजातमत्तोव वसुन्धराय सो पतिट्ठित्वान दिसा विलोकयि ।
 तदा अहेसु विवटज्ञना दिसा अपूजयुं तत्थ च देवमानुसा ॥२७॥
 अधारयुं आतपवारणादिकं अदिस्समानाव नभम्हि देवता ।
 पदानि सो सत्त च उत्तरामुखो उपेच्च निच्छारयि वाचमासभिं॥२८॥
 यथत्थ सिद्धत्थकुमारनामको महब्बलो योब्बनहारि विगगहो ।
 उतुत्तयानुच्छविकेसु तीसु सो'नुभोसि पासादवरेसु सम्भदं ॥२९॥
 कदाचि उय्यानपथे जराहतं तथातुरं कालकंतं च संशमि ।
 कमेन दिस्वान विरत्तमानसो भवेसु सो पब्बजितुं अकामयि॥२०॥
 सपुष्फदीपादिकरेहि रत्तियं पुरक्षतो सो तिदिवाधिवासिहि ।
 सछन्नको कन्थकवाजियानतो ततो महाकालणिको'भिनक्षमि॥२१॥
 कमेन पत्वान अनोममापगं सुधोतमुत्तफलहारिसेकते ।
 पतिट्ठित्वा वरमोलिवन्धनं सितासिलूनं गगने समुक्षिखपि॥२२॥

पटिगगहेत्वा तिदसानमिस्सरो मुवण्णचङ्गोत्वरेन तं तदा ।
 तियोजनं नीलामणिम्ह चेतियं अकासि चूलामणिमत्तनो पुरे ॥३३॥
 ततो घटीकारसरोजयोनिना समाहटं धारयि चीवरादिकं ।
 अथो सकं वस्थयुगं नभत्थले पसस्थवेसगगहणो समुक्षिखपि ॥३४॥
 पटिगगहेत्वान तमम्बुजासनो महिद्विको भन्तिभरेन चोदितो ।
 सके भवे द्वादसयोजनं अका मणीहि नीलादिहि दुस्सचेतियं ॥३५॥
 सुसञ्जतत्तो सतिमा जितिन्द्रियो चिनीतवेसो रसगेधवजितो ।
 छ हायनानेव अनोमविकमो महापधानं पदहित्थ दुकरं ॥३६॥
 विसाखमासस्सथ पुण्णमासियं उपेच्च मूलं सहजाय वोधिया ।
 तिणासने चुइसहत्थसम्मिते अधिट्ठहित्वा विरियं निस्पर्जिसो ॥३७॥
 अवत्थरनित वसुधं च अम्बरं विरूपवेसगगहणेन भीसनं ।
 पकम्पयन्तो सधराधरं महिं जिनो पदोसे'जिनि मारवाहिनि ॥३८॥
 सुरासुरब्रह्मगणेहि सज्जिते जगत्ये पुण्फमयगिधकादिना ।
 पवत्तमाने सुरदुन्दुभिस्सरे अबुजिभ वोधिं रजनीपरिक्षये ॥३९॥
 तदा पकम्पिसु ससेलकानना सहस्र सह्ना दसलोकधातुयो ।
 अगच्छ सो लोणपयोधि सादुंतंमहावभासो भुवनेसु पत्थरि ॥४०॥
 लभिसु अन्धा विमले विलोचने सुर्णिसु सदे बधिरापि जातिया ।
 लर्पिसु मूगा वचनेन वग्गुना चरिंसु खेलं पदसा व पङ्कुला ॥४१॥
 भविंसु खुज्ञा उजुसोमविगमहा सिखीपि निब्बायि अवीचि-आदिसु ।
 अपागम्य बन्धनतोपि जन्तवो खुदादिकं पेतभवा अपकमि ॥४२॥
 सभिंसु रोगव्यसनानि पाणिनं भयं तिरच्छानगते न पीड्यते ।
 जना अहेसुं सखिला पियंवदा पवत्तयुं कोश्चनदं मतङ्गजा ॥४३॥

हया च हेसिंसु पहट्ठमानसा नदिंसु सब्बा सयमेव दुन्दुभि ।
रविसुं देहाभरणानि पाणिनं दिसापसीदिंसु समा समन्ततो॥४४॥

पवायि मन्दो सुखं सीत मारुतो पवसिस मेघोपि अकालसम्भवो ।
जहिंसु आकासगतिं विहङ्गमा भहिं समुद्रिभज्ज जलं समुद्रठहि॥४५॥

असन्दमाना व ठिता सवन्तियो नभे विरोचिसुं अमेसजोतियो ।
भवा अहेसुं विवटा समन्ततो जनस्स नासुं वचनुपपत्तियो॥४६॥

समेक्षतं नावरणा नगादयो पवायि गन्धो अपि दिव्वसम्मतो ।
दुमा अहेसुं फलपुष्पधारिनो अहोसि छन्नो कमलेहि अरण्णवो॥४७॥

थलेसु तोयेसुच पुष्पमानका विचित्तपुष्पा विकसिंसु सब्बथा ।
निरन्तरं पुष्पसुगन्धवुट्ठिया अहोसि सब्बं वसुधम्बरन्तरं॥४८॥

निसज्ज पलङ्गवरे तर्हि जिनो सुखं समापत्ति-विहार सम्भवं ।
ततो उनुभोन्तो सुचिराभिष्टिथतं दिनानि सत्तेव अतिकमापयि॥४९॥

समुप्पतित्वा गगनङ्गणं ततो पदस्सयित्वा यमकं महाशुनि ।
स पाटिहीरं तिदिवाधिवासिनं जिनत्तने संसमितं निरकरि॥५०॥

अथो तरित्वान जयासनस्स सो ठितो व पुब्बुत्तरकण्णनिस्सितो ।
दिनानि सत्तानिमिसेन चक्षुना तमासनं बोधितरुं च पूजयी॥५१॥

अथन्तराळे मणिचङ्गमे जिनो ठितप्पदेसस्स च आसनस्स च ।
महारहे देववराभिनिमिते दिनानि सत्तेव अकासि चङ्गमं॥५२॥

ततो दिसायं अपराय बोधिया उपाविसित्वा रतनालये जिनो ।
समन्तपट्ठाननयं विचिन्तयं दिनानि सत्तेव स वीतिमानयि॥५३॥

विनिगगतो सत्थुसरीरतो तदा जुतिप्पबन्धो पटिबन्धवजितो ।
पमाणसुञ्जासु च लोकधातुसु समन्ततो उद्धमधो च पत्थरि॥५४॥

वटस्स मूले अजपालसञ्जिनो सुखं फुसन्तो पविवेकसम्भवं ।
विनायको सत्त विहासि वासरे अनन्तदस्सी सुरराजपूजितो॥५५॥

विहासि मूले मुचलिन्दसाखिनो निसज्ज भोगावलिमन्दिरोदरे ।
 विकिरण-पुष्फे मुचलिन्दभोगिनो समाधिना वासरसत्तकं जिनो ॥५६
 दुमे पि राजायतने समाधिना विहासि रत्तिन्दिवसत्तकं मुनि ।
 सहस्रनेत्रो अथ दन्तपोणकं मुखोदकञ्चापि अदासि सत्थुनो ॥५७॥
 ततो महाराजवरेहि आभतं सिलामयं पत्तचतुक्मेकं ।
 विधाय मन्थं मधुपिणिङ्कं तहिं पटिगगहेत्वान स वाणिजाहटं ॥५८॥
 कतन्नकिञ्चो सरणेसु ते उभो पतिदृपेत्वान तपसु भल्लुके ।
 अदासि तेसं अभिपूजितुं सकं परामसित्वान सिरं सिरोरुहे ॥५९॥
 वटस्स मूले अजपालसज्जिनो सहम्पतिब्रह्मवरेन याचितो ।
 जनस्स कातुं वरधम्मसङ्गहं अगञ्छ वाराणसिमेन्हकोमुनि ॥६०॥
 गन्त्वा सो धम्मराजा वनमिसिपतनं सञ्जतानं निकेतं ।
 पल्लङ्घसिं निसिन्नो तहिमवचलितद्धानसम्पदितम्हि ।
 आसाल्लहे पुण्णमायं सितरुविश्चिया जोतिते चक्रशळे
 देवब्रह्मादिकानं दुरितमलहरं वत्थी धम्मचकं ॥६१॥
 सुन्वा सद्मममगं तिभुवनकुहरा भोगवित्यारिकं तं
 अज्जाकोण्डञ्जनामद्विजमुनिपमुख्यद्धारस ब्रह्म गोटी ।
 अज्जासुं मग्गधम्मं परिमितरहिते चक्रशळे उल्लारो
 ओभासो पातुभूतो सपदि बहुविधं आसि अच्छेरकं च ॥६२॥
 एठमो परिच्छेदो ॥१॥

दुतियो परिच्छेदो ।

ततो पत्थाय सो सत्था विनेन्तो देवमानुसे ।
 बोधितो फुस्समासम्हि नवमे पुण्णमासियं ॥१॥

लङ्कमागम्म गङ्गाय तीरे योजनवित्थते ।
 महानागवनुय्याने आयामेन तियोजने ॥२॥
 यक्खानं समिति गन्त्वा ठत्वान गगने तहिं ।
 वातन्धकारबुट्ठीहि कत्वा यक्खे भयहिते ॥३॥
 लद्वा भयेहि यक्खेहि तेहि दिनाय भूमिया ।
 चम्मखण्डं पसारेत्वा निसीदित्वान तह्यणे ॥४॥
 चम्मखण्डं पदित्तभिग जालमालासमाकुलं ।
 इद्विया वड्ढयित्वान याव सिन्धुं समन्ततो ॥५॥
 जवेन सिन्धुवेलाय रासिभूते निसाचरे ।
 गिरिदीपमिधानेत्वा पटिट्ठापेसि ते तहिं ॥६॥
 देसयित्वा जिनोधम्मं तदोदेवसमागमे ।
 बहुन्नं पाणकोटीनं धम्माभिसमयं अका ॥७॥
 महासुमनदेवस्स सेले सुमनकूटके ।
 दत्वा नमस्तिरुं केसे अगा जेतवनं जिनो ॥८॥
 पतिट्ठयेत्वा ते सत्यु-निसिन्नासनभूमिया (भूमियं) ।
 इन्दनीलमयं थूपं करित्वा सो अपूजयि ॥९॥
 निसाय मणिपद्मङ्कं पञ्चतण्णववासिनो ।
 दिखा युद्धत्थिके नागे चूलोदरमहोदरे ॥१०॥
 बोधितो पञ्चमे वस्से चित्तमासे महामुनि ।
 उपोसथे काळपक्खे नागदीपमुपागमि ॥११॥
 तदा समिद्धि सुमनो देवो जेतवने ठितं ।
 अत्तनो भवनं येव राजायतनपादयं ॥१२॥
 इन्दनीलद्विकूटं व गहेत्वा तुट्ठमानसो ।

धारयित्वा सहागच्छ छत्रं कत्वान सत्थुनो ॥१३॥
 उभिन्नं नागराजूनं वचमाने महाहवे ।
 निसिन्नो गगने नाथो मापयित्थ महातमं ॥१४॥
 आलोकं दस्सयित्वाथ अस्सासेत्वान भोगिनो ।
 सामण्गि करणं धर्मं अभासि पुरिसासभो ॥१५॥
 असीतिकोटियो नागा अचलम्बुधिवासिनो ।
 पतिदृढ़हिंसु मुदिता सीलेसु सरणेसु च ॥१६॥
 दत्वान मणिपद्मङ्कं सत्थुनो भुजगाधिपा ।
 तत्थासीनं महावीरं अब्रपानेहि तप्पयुं ॥१७॥
 पतिदृढ़पेत्वा सो तत्थ राजायतनपादपं ।
 पद्मङ्कं तश्च नागानं अदासि अभिपूजितुं ॥१८॥
 बोधितो अदृढ़े वस्ते वेसाखे पुण्णमासियं ।
 मणिअकिञ्चकनामेन नागिन्देन निमन्तितो ॥१९॥
 नागराजस्त तसेव भवनं साधुसज्जितं ।
 कल्याणियं पञ्चभिक्खुसतेहि सह आगमि ॥२०॥
 कल्याणिचेतियद्धाने कते रत्न मण्डपे ।
 महारहभिं पद्मङ्के उपाविसि नरासभो ॥२१॥
 दिव्वेहि खज्जभोज्जेहि समङ्कं लोकनायकं ।
 सन्तप्येसि फणिन्दोसो भुजगेहि (भुजङ्गेहि) पुरक्षतो ॥२२॥
 देसयित्वान सद्धर्मं सग्गमोक्षसुखावहं ।
 सो सत्था सुमने कूटे दस्सेसि पदलाञ्छनं ॥२३॥
 ततो पब्बतपादम्हि समङ्को सो विनायको ।
 दिवाविहारं कत्वान दीघवापिमुपागमि ॥२४॥

थूपटाने तहि बुद्धो ससङ्गो^१भिनिसीदिय ।
 समापत्तिसमुव्भूतं अविन्दि असमं सुखं ॥२५॥
 महावोधितरुट्ठाने समाधि अप्पर्या जिनो ।
 महाथूपपदेसे च विहरित्थ समाधिना ॥२६॥
 थूपारामम्हि थूपस्स ठाने भानसुखेन सो ।
 समिक्खुसङ्गो सम्बुद्धो मुहुतं वीतिनामयि ॥२७॥
 सिलाथूपपदेसम्हि ठत्वा कालविदू मुनि ।
 देवे समनुसासिार्वा ततो जेतवनं अगा ॥२८॥
 अगिद्वो लाभसकारे असर्घं अवमाननं ।
 सहन्तो केवलं सब्बलोकनित्यरणत्यिको ॥२९॥
 संवच्छरानि ठत्वान चत्ताळीसं च पञ्च च ।
 देसयित्वान मुत्तादि नवज्ञं सत्युसासनं ॥३०॥
 तारेत्वा भवकान्तारा जने सङ्ग्यातिवित्तिनो ।
 बुद्धकिञ्चानि सब्बानि निट्ठापेत्वान चक्खुमा ॥३१॥
 कुसीनारापुरे रञ्जं मल्लानं उपवत्तने ।
 सालवनम्हि यमकसालरुखानमन्तरे ॥३२॥
 महारहे सुपञ्जते मञ्चे उत्तरसीसकं ।
 निपन्नोसीह सेयथाय वेसाखे पुण्यमासियं ॥३३॥
 देसेत्वा पठमे यामे मल्लानं धम्ममुत्तमं ।
 सुभद्रं मजिभमे यामे पापेत्वा अमतं पदं ॥३४॥
 भिक्खु पच्छिमयामम्हि धम्मक्खन्धे असेसके ।
 सङ्गयह ओवदित्वान अप्पमादपदेनच ॥३५॥
 पच्चूससमये भानसमापत्तिविहारतो ।

^१ Other reading समनुसालेत्वा.

उट्ठायपरिनिब्यायि सेसोपांधिविवज्जितो ॥३६॥
 महीकम्पादयो आसुं तदा अच्छरियावहा ।
 पूजा विसेसा वर्त्तिसु देवमानुसका बहु ॥३७॥
 परिनिब्याणसुत्तन्ते बुत्तानुकमतो पन ।
 पूजाविसेसो विच्छेयो इच्छन्तेहि असेसतो ॥३८॥
 अहतेहि च वत्थेहि वेठेत्वा पठमं जिनं ।
 वेठयित्वान कपा(पा)स पिचुना विहतेन च ॥३९॥
 एवं पञ्चसतक्षत्तुं वेठयित्वान साधुकं ।
 पविखपित्वा सुवण्णाय तेलपुरुणाय दोणियं^१ ॥४०॥
 वीसं हत्थसतुब्बेधं गन्धदारुहि सङ्कतं ।
 आरोपयिंसु चितकं मल्लानं पमुखा तदा ॥४१॥
 महाकस्सपथेरेन धम्मराजे अवन्दिते !
 चितकं माजलित्था ति देवाधिदृठानतो पन ॥४२॥
 पामोक्खा मल्लराजूनं वायमन्ता पनेकधा ।
 चितकं तं न सर्किखसु गाहापेतुं हुतासनं ॥४३॥
 महाकस्सपथेरेन अधिदृठानेन अच्चनो ।
 वद्धादीनि महादोणि चितकं च महारहं ॥४४॥
 द्विधाकत्वान निकखम्म सकसीसे प्रतिदिठता ।
 वन्दिता सत्थुनो पादा यथाठाने प्रतिदिठता ॥४५॥
 ततो देवानुभावेन पञ्चलित्थ चित्तानलो ।
 नमसि सत्थुदेहस दद्धस्यासि न छारिका ॥४६॥
 धातुयो अवसिस्सिसु मुत्ताभा कश्चनप्पभा ।
 अधिदृठानेन बुद्धस्स विप्पकिण्णा अनेकधा ॥४७॥

१ Other reading सेसोपधि० २. दोणिया ।

उएहीसं अक्खका द्वे च चतस्रो दन्तधातुयो ।
 इचेता (ते) धातुयो सत्त्व विष्पाकिएणा न सत्थुनो ॥४८॥

आकासतो पतित्वापि उगगन्तापि महीतला ।
 समन्ता जलधारायो निब्बापेसुं चितानलं ॥४९॥

थेरस्स सारिपुत्रस्स अन्तेवासी महिद्विको ।
 सरभुनामको थेरो पमिन्नपटिसम्बिधो ॥५०॥

गीवाधातुं गहेत्वान चिततो महियङ्गने ।
 पतिद्वापेत्वा थूपम्हि अका कञ्चुकचेतियं ॥५१॥

खेमब्बयो कारुणिको खीणसंयोजनो मूनि ।
 चितकातो ततोवामदाठाधातुं समगगहि ॥५२॥

अट्ठब्बं अथ राजूनं धातु अत्थाय सत्थुनो ।
 उपन्नं विगगहं दोणो समेत्वान द्विजुत्तमो ॥५३॥

कत्वान अट्ठकोद्वासे भाजेत्वा सेसधातुयो ।
 अदासि अट्ठराजूनं तं तं नगरवासिनं ॥५४॥

इट्ठतुट्ठा गहेत्वान धातुयो ता नराधिपा ।
 गन्त्वा सके सके रट्ठे चेतियानि अकारयु ॥५५॥

एका दाठा सुरिन्देन एका गन्धारवासिहि ।
 एका भुजङ्गराजूहि आसि सक्तपूजिता ॥५६॥

दन्त धातुं ततो खेमो अचना गहितं अदा ।
 दन्तपूरे कलिङ्गस्स ब्रह्मदत्तस्स राजिनो ॥५७॥

देसयित्वान सो धर्मं भेत्वा सब्बा (ब्ब) कुदिदिठयो ।
 राजानं तं पसादेसि अग्माम्हरतनत्तये ॥५८॥

अज्ञागाङ्क्षो मुनिन्दस्स धर्मामतमहरणबं ।
 सोनरिन्दो षवाहेसि मलं मच्छरियादिकं ॥५९॥

पावुस्सको यथा मेघो नानारतनवस्सतो ।
 दालिहियनिदाघं सो निब्बापेसि नरुत्तमो ॥६०॥
 सुवरणखचितालम्ब मुत्ताजालेहि सोभितं ।
 कूटागारसताकिएणं तरुणादिच्चसन्निभं ॥६१॥
 नानारतनसोभाय दुहिक्खं चकखुमूसनं ।
 यानं सग्गापवग्गस्स पसादातिसयावं ॥६२॥
 कारथित्वान सो राजा दाठाधातु निवेसनं ।
 धातुपीठं च तत्थेव कारेत्वारतनुज्जलं ॥६३॥
 तहिं समप्पयित्वान दाठा धातुंमहेसिनो ।
 पूजावत्थृहि पूजेसि रत्तिनिदिवमतन्दितो ॥६४॥
 इति सो सञ्चिनित्वान पुञ्जसम्मारसम्पदं ।
 चजित्वा मानुसं देहं सगगकायमलङ्कारि ॥६५॥
 अनुजातो ततो तस्स कासिराजव्ययो सुतो ।
 रज्जं लद्वा अमच्चानं सोकसल्लमपानुदि ॥६६॥
 पुष्पफगन्धादिना दन्त-धातुं तमभिपूजिय ।
 निंचं मणिप्पदीपेहि जोतयि धातुमन्दिरं ॥६७॥
 इच्चेवमार्दि सो राजा कत्वाकुसल सञ्चयं ।
 जहित्वान निजं देहं देविन्दपुरमज्ञगा ॥६८॥
 सुनन्दो नाम राजिन्दो आनन्दजननो सतं ।
 तस्स'त्जो ततो आसि बुद्धसासननामको ॥ ६९ ॥
 सम्मानेत्वान सो दन्तधातुं जेय्यन्तदस्सिनो ।
 महता भक्तियोगेन अगादवसहव्यतं ॥ ७० ॥
 ततो परं च अञ्जेषि वहयो वसुधाधिपा ।
 दन्तधातुं मुनिन्दस्स कमेन अभिषूजयुं ॥ ७१ ॥

गुहसीव'वेयाराजा दुरतिकमसासनो ।
 ततो रज्जसिरि पत्वा अनुगणिह महाजनं ॥ ७२ ॥

सपरत्थानभिज्जेसो लाभासकारलोलुपे ।
 मायाविनो अविज्ञन्धे निगन्ये समुपदृढहि ॥ ७३ ॥

वस्सारत्ते यथा चन्दो मोहकखन्धने आवटो ।
 नासक्षिख गुणरंसीहि जलितुं सो नरासभो ॥ ७४ ॥

धम्ममग्गा अपेते पि पविट्ठे दिदिठकाननं ।
 तस्मि साधुपथं अञ्जे नातिवर्चिसु पाणिनो ॥ ७५ ॥

हेमतोरणमालाहि धजेहि कदलीहि च ।
 पुष्पगिधयेहि नेकेहि सज्जेत्वा नागरा पुरं ॥ ७६ ॥

मङ्गलत्थुतिघोसोहि नचगीतादिकेहि च ।
 हेमरूपिष्य पुष्केहि गन्धचुणणादिकेहि च ॥ ७७ ॥

पूजेन्ता मुनिराजस्स दाठाधातुं कुदाचनं ।
 अकंसु एकनिग्धोसं संवद्गम्भुधिसक्षिमं ॥ ७८ ॥

उग्घाटेत्वा नरिन्दोसो पासादे सीहपञ्चरं ।
 पस्सन्तो जनमदक्षिख पूजाविधिपरायणं ॥ ७९ ॥

अथामच्चसभामज्जे राजाविभृतमानसो ।
 कोतूहलाकुलो हुत्वा इदं वचनमब्रवी ॥ ८० ॥

अच्छेरकं किमेतन्नु कीदिसं पाटिहारियं ।
 ममेतं भंगरं कस्मा छणनिस्सितकं इति ॥ ८१ ॥

ततो अमच्चो आचिक्षि मेधावी बुद्धमामको ।
 राजिनो तस्स सम्बुद्धानुभावमविजानतो ॥ ८२ ॥

सब्बाभिषुस्स बुद्धस्स तण्डासह्यदस्सिनो ।

एसाधातु भहाराज खेमत्थेरेन आहटा ॥ ८३ ॥
 तं धातुं पूजयित्वान राजाना पुब्वका इध ।
 कल्याणमित्रे निस्साय देवकायभूपागमुं ॥ ८४ ॥
 नागरापि इमे सब्बे सम्परायसुखतिथका ।
 पूजयन्ति समागम्म धातुं तं सन्थुनो इति ॥ ८५ ॥
 तस्सामच्चस्स सोराजा सुत्वाधम्मसुभासितं ।
 दुल्लद्विमलमुजिभक्त्वा पसीदि रतनत्तये ॥ ८६ ॥
 धातुपूजं करोन्तोसो राजा अच्छरियावहं ।
 तिथिये दुम्मने कासि सुमने चेतरे जने ॥ ८७ ॥
 इमे अहिरिका सब्बे सद्वादिगुणवज्जिता ।
 थद्वा सठाच दुष्पञ्चा सगगमोक्ष विवन्धका ॥ ८८ ॥
 इति सो चिन्तयित्वान गुहसीवो नराधिपो ।
 पब्बाजेसि सकार द्ठानि गएठं ते असेपुके ॥ ८९ ॥
 ततो निगण्ठा सब्बेपि घतसित्तानला यथा ।
 कोधगिगजलिता गञ्छुं पुरं पाटलिपुत्तकं ॥ ९० ॥
 ततथ राजा महातेजो जम्बुदीपस्स इस्सरो ।
 पएडुनामो तदा आमि अनन्तबलवाहनो ॥ ९१ ॥
 कोधन्धा'थ निगण्ठा ते सब्बे पेसुञ्जकारका ।
 उपसङ्कम्मराजानं इदं वचनमब्रवुं ॥ ९२ ॥
 सब्बदेवमनुसेहि वन्दनेये महिद्विके ।
 सिवब्रह्मादयो देवे निचं तुम्हे नमस्सथ ॥ ९३ ॥
 तुम्हं सामन्तभूपालो गुहसीवो पनाधुना ।
 निन्दन्तो तादिसे देवे छवदिंठ वन्देते इति ॥ ९४ ॥

सुत्वान वक्तनं तेसं राजा कोधवसानुगो ।
 सूर सामन्तभूपालं चित्तयानमथ'ब्रवी ॥ ६५ ॥
 कालिङ्गरट्ठं गन्त्वान गुहसीवमिधानय ।
 पूजितं तं छवटिठं च तेन रत्तिनिदवं इति ॥ ६६ ॥
 चित्तयानो ततो राजा भहर्ति चतुरङ्गिनिं ।
 सन्नश्वित्वा सकं सेनं पुरा तम्हाभिनिकखमि ॥ ६७ ॥
 गन्त्वान सो महीपालो सेनज्ञेहि पुरक्खतो ।
 दन्तपुरस्साविदूरे खन्धावारं निवेसयि ॥ ६८ ॥
 सुत्वा आगमनं तस्स कालिङ्गो सो महीपति ।
 गजिन्द पाभतादीहि तं तोसेसि नराधिषं ॥ ६९ ॥
 हितजभासयंते जत्वा गुहसीवस्स राजिनो ।
 दन्तपुरं चित्तयानो सद्दिं सेनाय पाविसि ॥ १०० ॥
 पाकारगोपुरद्वालपासादगिधकचित्तिं ।
 दानसालाहि सो राजा समिद्धं पुरमद्दस ॥ १०१ ॥
 ततो सो सुमनो गन्त्वा पविट्ठो राजमन्दिरं ।
 गुहसीवस्स आचिकिख परद्वाराजस्स सासनं ॥ १०२ ॥
 सुत्वान सासनं तस्स दारुणं दुरतिकमं ।
 पसन्नमुखवण्णो'व चित्तयानं समब्रवी ॥ १०३ ॥
 सब्बलोकहितत्थाय मंसनेत्तादिदानतो ।
 अनप्पकपे सम्भारे सम्भरित्वा अतनिदितो ॥ १०४ ॥
 जेत्वा नमुचिनो सेनं पत्वा सब्बासभक्खयं ।
 अनावरणाणेन सब्बधम्मेसु पारणु ॥ १०५ ॥
 दिट्ठधम्मसुखस्सादमगणेत्वा न अन्तनो ।
 धम्मनावाव तारोसि जनतं यो भवएणवा ॥ १०६ ॥

देवातिदेवं तं बुद्धं सरणं सब्बपाणिनं ।
 जनोहि अवजानन्ते अद्वा सो वश्चितो इति ॥ १०७ ॥
 इच्छेमादिं सुत्वान् सो राजा सत्थुवण्णनं ।
 आनन्दसुप्पवधेहि पवेदेसि पसन्नतं ॥ १०८ ॥
 गुहसीवोपसन्नं ते चित्तायानं उदिक्षित्र ।
 तेनसाद्विं महग्नं तं अगमा धातुमन्दिरं ॥ १०९ ॥
 हरिचन्दनसमूत द्वारवाहादिकेहि च ।
 पवाल्वालमालाहि लम्बमुत्तालताहि च ॥ ११० ॥
 इन्दनीलकवाटेहि मणिकिङ्गणिकाहि च ।
 सोवणकण्णमालाहि सोभितं मणिधूषिकं ॥ १११ ॥
 उच्चं वेलुरियुभासिल्लदनं मकराकुलं ।
 धातुमन्दिरमदंकिख रतनुज्जलपीठकं ॥ ११२ ॥
 ततो सेतातपत्तस्स हेठा रतनचित्तिं ।
 दिखाधातुकरण्डं च तुट्ठो विम्हयनजभगा ॥ ११३ ॥
 ततो कलिङ्गनाथो सो विवरित्वा करण्डकं ।
 महीतले निहन्वान दक्षिणं जानुमण्डलं ॥ ११४ ॥
 अञ्जलि पग्गहेत्वान गुणेदेसवलादिके ।
 सरित्वा बुद्धसेट्ठस्स नकासि अभियाचनं ॥ ११५ ॥
 गण्डम्बरुक्खमूलम्हि तथा तित्थियमद्वने ।
 यमकं दस्यन्तेन पाटिहारियम्बुतं ॥ ११६ ॥
 पुष्टकायादिनिक्खन्त जलानलसमाकुलं ।
 चक्रवालङ्गणं कत्व जना सब्बे पसादिता ॥ ११७ ॥
 देसेत्वान तयो मासे अभिधम्मं सुधासिनं ।

नगरं ओतरन्तेन सङ्कसं तावतिंसतो ॥ ११८ ॥
 छत्रचामरसङ्खादिगाहकेहि अनेकधा-
 ब्रह्मदेवासुरादीहि पूजितेन तथा पन ॥ ११९ ॥
 ठत्वान मणिसोपाने विस्सकम्माभिनिमिते ।
 लोकविवरणं नाम दस्सितं पाटिहारियं ॥ १२० ॥
 तथानेकेसु ठानेसु मुनिराज तथा पन ।
 वहूनि पाटिहीरानि दस्सितानि सयम्भुना ॥ १२१ ॥
 पाटिहारियमञ्जापि सग्गमोक्खसुम्बावहं ।
 पस्सन्तानं मनुस्सानं दस्सनीयं तथा इति ॥ १२२ ॥
 अब्भुगन्त्वा गगणकुहरं चन्दलेखाभिरामा-
 विस्सञ्जेन्ती रजतधवला रंसियो दन्तधातु ।
 धूपायन्ती सपदि वहूधा पञ्चलन्ती मुहुर्चं
 निब्बायन्ती नयनसुभगं पाटिहीरं अकासि ॥ १२३ ॥
 अच्छेरं तं परमरुचिरं चित्तयानो नरिन्दो-
 दिस्सा हृष्टो चिरपरिचितं दिदिठजालं जहित्वा-
 गन्त्वा बुद्धं सरणमसमं सब्बसेणीहि सद्बिं
 अग्गं पुञ्जं पसाचे वहूधा धातुसम्माननाय ॥ १२४ ॥

दुतियो परिच्छेदो ।

ततो कलिङ्गाधिपतिस्स तस्स सो चित्तयानो परमपितो ।
 तं सासनं पण्डुनराधिपतिस्स जापेसि धीरो दुरतिकमन्ति ॥ १ ॥
 राजाततो दन्तपुरं धजेहि पुष्केहि धूपेहि च तोरणेहि ।
 अलंकरित्वान महाविताननिवारितादिच्चमरीचिजालं ॥ २ ॥

असुप्पवन्धात्रुतलोचनेहि पुरक्खतो नेगमनागरेहि ।
 समुब्बहन्तो सिरसा निजेन महारहं धातुकरण्डकं तं ॥३॥
 समुस्मितोदारसितातपत्तं सङ्घोदरोदाततुरङ्गयुत्तं ।
 रथं नवादिच्चसमानवण्णं आरुहं चित्तत्थरणाभिरामं ॥४॥
 अनेकसङ्घेहि बलेहि सद्धि वेलातिवत्तम्बुधि-सन्निभेहि ।
 निवत्तमानस्स बहुज्ञनस्स विनापि देहं मनसानुयातो ॥५॥
 सुसन्थतं सब्बधिवालुकाहि सुसज्जितं पुण्यघटादिकेहि ।
 पुण्फाभिकिण्णं पटिपञ्च दीघं सुवित्थतं पाटलिपुत्तमग्गं ॥६॥
 कलिङ्गनाथोकुसुमादिकेहि नचेहि गीतेहि च वादितेहि ।
 दिने दिने अद्वनि दन्तधातुं पूजेसि सद्धि वनदेवताहि ॥७॥
 सुदुग्गमं सिन्धुमहीधरेहि कमेनमंद्रानमतिकमेत्वा-
 आदाय धातुं मनुजाधिनाथो अगा पुरं पाटलिपुत्तनामं ॥८॥
 राजाधिराजोथ सभाय मज्जे दिस्यान तं वीतभयं विसङ्गं ।
 कलिङ्गराजं पटिधाभिभूतो अभासि पेसुञ्जकरे निगण्ठे ॥९॥
 देवे जहित्वान नमस्सनीये छवटिभेतेन नमस्सितं तं ।
 अङ्गाररासिम्हि सजोतिभूते निक्षेप्य खिप्पं दहथाधुनेति ॥१०॥
 पहटिचित्ताव ततो निगण्ठा राजङ्गेन ते महतिं गभीरं ।
 वीतचिकङ्गरकरासिपूरणं अङ्गारकासुं अभिसङ्गरिंसु ॥११॥
 समन्ततो पञ्चलिताय ताय सजोतिया रोस्वभेरवाय ।
 मोहन्धभूता अथ तित्थियाते तं दन्तधातुं अभिनिक्षेपिंसु ॥१२॥
 तस्सानुभावेन तमग्गिरासिं भेत्वा सरोजं रथचक्रमत्तं ।
 समन्ततो उग्गतरेणुजालं उद्धासि किञ्जकभराभिरामं ॥१३॥
 तस्मि खणे पङ्कजकण्णकाय पतिष्ठहित्वाजिनदन्तधातु ।
 कुन्दावदाताहि पभाहि सब्बा दिसा पभासेहि पमस्सराहि ॥१४॥

दिस्मान तं अच्छरियं मनुस्सा पसन्नचित्ता रतनादिकेहि ।
 सम्पूजयित्वा जिनदन्तधातुं सकं सकं दिट्ठमवोस्सजिंसु ॥१५॥

सो पण्डुराजा पनदिट्ठालं चिरानुबद्धं अपरिच्छजन्तो-
 पतिदूषपेत्वाधिकरण्यमते कूटेन धातापयि दन्तधातुं ॥ १६ ॥

तसं निमुग्गाधिकरण्यमेसा उपदृढभागेन च दिस्माना-
 पुब्बाचलद्धो व सुधामरीचि जोतेसि रंसीहि दिसा समन्ता॥१७॥

दिस्वानुभावं जिनदन्तधातुया आपज्ञि सो विम्हयमग्गराजा ।
 एकोऽथ इसापसुतो निगण्ठो तं राजराजानमिदं अवोच ॥१८॥

रामादयो देवजनदन्तस्स नानावतारा भुवने अहेषुं ।
 तसेकदेसो व इदं छ्वादिठ नोचेनुभावोकथमीदिसोति ॥ १९ ॥

अद्वा मनुस्सत्तमुपागतस्स देवस्स पच्छा तिदिवं गतस्स ।
 देहेकदेसो ठपितो हितत्थं एतन्ति सबं वचनं भवेयथ ॥ २० ॥

संवण्णयित्वान गुणे पहूते नारायणस्सस्स महिद्विकस्स ।
 निमुग्गमेत्ताधिकरण्यमेतं सम्पस्सतो मे वहि नीहरित्वा ॥ २१ ॥

सम्पादयित्वान महाजनानं मुखानि पङ्करुहसुन्दराणि ।
 यथिच्छतं गण्हथवत्थुजातं इच्चाह राजा मुखरे निगण्ठे ॥ २२ ॥

ते तित्तिया विएहुसुं गुणेहि विचित्ररूपेहि अभित्थवित्वा ।
 तोयेन सञ्चिसु सठा तथापि ठितप्पदेसा न चलित्थ धातुं ॥ २३ ॥

जिगुच्छमानो अथ ते निगण्ठे सो धातुया नीहरणे उपायं ।
 अन्वेसमानो वसुधाधिनाथो भेरि चरापेसि सके पुरम्हि ॥ २४ ॥

निमुग्गमेत्थाधिकरण्यमज्ज सो धातुमेतं वहि नीहरेयथ ।
 लद्धान सो इस्सरियं महन्तं रञ्जो सकासा सुखमेस्सतीति ॥ २५ ॥

सुत्वान तं भेरिरवं उल्लारं पुञ्जतिथको बुद्धबले पसन्नो ।
 तसिं पुरे सेष्टिमुतो सुभद्रो पावोक्ख रञ्जो समिति पगब्भो ॥२६॥

तमग्गराजं अथ सो नमित्वा सामाजिकानं हृदयङ्गमाय ।
 भासाय सब्बञ्जुगुणप्पभावं वरणेषि सारज्जविमुत्तचित्तो ॥२७॥
 भूमि किणित्वा महता धनेन मनोरमं जेतवनं विहारं ।
 यो कारयित्वान जिनस्स दत्त्वा उपटृष्टी तं चतुपच्चयेहि ॥२८॥
 अनाथपिण्डप्पदसेहिसेद्वो सो दिहृधम्मो पपितामहो मे ।
 तिलोकनाथे मम धम्मराजे तुम्हेधुनापस्सथ भक्तिभारं ॥२९॥
 इत्थं नदित्वान पहूतपञ्जो कत्वान एकंसमयुत्तरियं ।
 महीतलं दक्षिखनजानुकेन आहच्च द्वञ्जलिको अवोच ॥३०॥
 छूदन्तनागो सविसेन विद्वो सल्लेन यो लोहितमक्षितङ्गो ।
 छब्बणरंसीहि समुज्जलन्ते छेत्वान लुदाय अदासि दन्ते ॥३१॥
 ससोपि हुत्वान विसुद्धसीलो अजम्भक्तदानाभिरतो द्विजाय ।
 यो दज्जि देहम्मि सकं निपच्च अङ्गाररासिम्हि बुभुक्षिताय ॥३२॥
 यो बोधिया बाहिरवत्थुदाना अतित्तरुपो सिविराजसेद्वो ।
 अदासि चकखुनिपभस्सरानि द्विजाय जिरणाय अचकखुकाय ॥३३॥
 यो खान्तिवादीपि कलाबुराजे छेदपयन्तेपि सहत्थपादं ।
 परिप्लुतङ्गो रुधिरे तितिक्ष मेत्तायमानो यसदायकेव ॥३४॥
 यो धम्मपालो अपि सत्तमास-जातो पदुडे जनके सकम्भि ।
 कारापयन्ते असिमालकम्मं चित्तं न दूसैसि पतापराजे ॥३५॥
 माखाभिगो यो असता पुमेन वने पपाता सयमुद्गटेन ।
 सिलाय भिन्नेपि सके ललाटे तं खेमभूमि अनयित्थमूल्हं ॥३६॥
 रुठेन मारेनभिनिमित्तम्हि अङ्गारकासुं जालितं विभिज ।
 समुद्धिते सज्जुमहारविन्दे ठत्वानयो सेहिअदासि दानं ॥३७॥
 मिगेन येनोपविजञ्जमेकं भीतं वधा मोचयितुं कुरग्नि ।
 आघातने अत्तसिरं ठपेत्वा पमोचिताङ्गे अपि पाणिसङ्गा ॥३८॥

यो सत्तवस्सो विसिखाय पंसुकील्पपरो सम्भवनामकोपि ।
 सब्बञ्जुलील्हाय निगूळहपञ्चं पुद्गो वियाकासि सुचीरतेन ॥३६॥
 हित्वा निकन्तं सकजीवितेपि बद्धा सकुच्छमिह च वेत्तवल्लिं ।
 साखामिगेनेकसहस्रसङ्गे वधा पमोचेसि कपिस्सरो यो ॥४०॥
 सन्तप्यं धम्मसुधारसेन यो मानुसे तुण्डिलस्थकरोपि ।
 इसीव कत्वा अथ आयगन्थं निजं पवत्तेसि चिराय धम्मं ॥४१॥
 पच्चत्थिकं पुण्यकयक्षमुग्गं महिद्विकं कामगुणेसु गिद्धं ।
 यो तिक्ष्वपञ्जो विधुरामिधानो दमेसि कालागिरिमत्थकमिह ॥४२॥
 कुलावसारी अविरूल्लहपक्षो यो बुद्धिमा वट्टकपोतकोपि ।
 सचेन दावगिगमभिज्ञलन्तं वसेन निब्बापयि वारिदो व ॥४३॥
 यो मन्द्वराजापि अवुडिकाले दिस्वान मन्छेत तसिते किलन्ते ।
 सचेन वावयेन महोधपुण्यं मुहुत्तमत्तेन अकासि रहं ॥४४॥
 विचित्र हृथस्स रथादिकानि वसुन्धराकम्पनकारणानि ।
 पुत्तेनुजाते सदिसे च दारे यो दज्जि वेस्सन्तरजातियम्पि ॥४५॥
 बुद्धो भवित्वा अपिदिष्ठम्प सुखानपेक्षो करुणानुवर्त्ति ।
 सब्बं सहन्तो अवमाननादिं यो दुक्करं लोकहितं अकासि ॥४६॥
 बलेन सद्दिं चतुरङ्गिकेन अभिहवन्तं अतिभासनेन ।
 अजेय्यसत्थं परमिद्विपत्तं दमेसि यो आलवकम्प यक्षं ॥४७॥
 देहाभिनिक्षन्तहुतासनच्च मालाकुलं ब्रह्मवरं करित्वा ।
 भेत्वान दिद्धिं सुचिरानुवद्धं विनेसि (दमेसि) यो ब्रह्मवरं मुनिन्दो ॥४८॥
 अच्छुसं धानसुधोतगण्डं निपातितडालकगोपुरादिं ।
 धावन्तमग्गे धनपालहर्त्थं दमेसि यो दारुणमन्तकं व ॥४९॥
 मनुस्सरत्तारुणपाणिपादं उक्षिप्पय खगं अनुवन्धमानं ।
 महादयो दुप्पसहं परेहि दपेसि सो अङ्गुलिमालचोरं ॥५०॥

यो धम्मराजा विजितारिसङ्गो पवत्तयन्तो वरधम्मचक्रं ।
 सद्गम्मसञ्जं रतनाकरश्च ओगाहयी सं परिसं समग्रं ॥५१॥
 तस्सेवसद्गम्मव(न)राधिपस्स तथागतसप्पटिगुगलस्स ।
 अनन्तजानस्स विसारदस्स एसा महाकारुणिकस्स धातु ॥५२॥
 अनेन सञ्चेन जिनस्सधातु खिप्पं समारुद्ध नभन्तराळं ।
 सुधंसुलेखव समुजलन्ती कह्वं निनोदेतु महाजनस्स ॥५३॥
 तर्सि खणे सा जिनदन्तधातु नमंसमुगम्म पभासयन्ती ।
 सब्बादिसा ओसधितारका व जनं पसादेसि वितिणकह्वं ॥५४॥
 अथोतरित्वा गगनङ्गनम्हा सामत्थके सेद्वि सुतस्स तस्स ।
 पतिद्विहित्वा नसुधाभिसित्तगत्तं व तं पीणयि भत्तिनिन्नं ॥५५॥
 दिखानं अच्छरियं निगणठा इच्चब्रवुं पण्डुनराधिपं तं ।
 विज्ञावलं सेद्विसुतस्स एतं न धातुया देव अयं पभावो ॥५६॥
 निसम्म तेसं वचनं नरिन्दो इच्चब्रवी सेद्विसुतं सुभदं ।
 यथा च एते अभिसद्वेषुं तथाविधं दस्सय इद्विमञ्जं ॥५७॥
 ततो सुभद्रातपनीयपते सुगन्धिसीतोदक पूरितम्हि ।
 वेद्वासि धातुं मुनिपुङ्गवस्स अनुस्सरन्तो चरितब्धुतानि ॥५८॥
 सा राजहंसीव विधावमाना सुगन्धितोयम्हि पदकिखणेन ।
 उम्मुज्जमाना च निमुज्जमाना जने पमोदस्सुधेर अकासि ॥५९॥
 ततो च कासुं विसिखाय मज्जेकत्वा ताहं धातुमभिकिखपित्वा ।
 पंसूहि सम्मा अभिपूरयित्वा बहूहि मदापयि कुञ्जरेहि ॥६०॥
 भेत्वा महिं उड्हिह चक्रमन्तं विराजमानं मणिकरिणकाय ।
 पभस्सरं रूपियके सरेहि सरोरुहं कञ्चनपत्तपालिं ॥६१॥
 पतिद्विहित्वान ताहं सरोजे मन्दानिलावचितरेणुजाले ।
 ओभासयन्तीव दिसा पभाति दिट्ठामुहुत्तेन जिनस्स धातुं ॥६२॥

खिपिसुं वत्थाभरणाणि मच्चा पवस्सयुं पुण्फमयं च वस्सं ।
 उकटिसदेहिच साधुकार-नादेहि पुण्णयं नगरं अकंसु ॥६३॥
 तेऽतिथियानं अभिवश्चनन्ति राजाधिराजं अथ सञ्जपेत्वा ।
 जिगुच्छनीये कुणपादिकेहि खिपिसुं धातुं परिखाय पिष्टे ॥६४॥
 तर्सं खणे पञ्चविधम्बुजेहि सञ्चादिता हंसगणोपभुत्ता ।
 मधुञ्चतालीविरुताभिरामा अहोसि सा पोक्खरणीव नन्दा ॥६५॥
 मतङ्गजा कोञ्चरवं रविंसु करिसुं हेसानिनदं तुरङ्गा ।
 उकुटिनादं अकर्णिसु मच्चा सुवादिता दुन्दुभिआदयोपि ॥६६॥
 थोर्मिसु मच्चा थुतिगीतकेहि नच्चिसुं ओतप्पविभूसनापि ।
 वत्थानि सीसे भमयिसु मत्ता भुजानि पोठेसु मुदगगचित्ता ॥६७॥
 धूपेहि काळागरुसम्भवेहि घनावनद्रं वनमं अहोसि ।
 समुस्सितानेक धजावलीहि पुरं तदा वत्थमयं व आसि ॥६८॥
 दिस्वा तमच्छ्वरमचिन्तनीयं आजोदिता मच्चगणा समग्गा ।
 अत्ये नियोजेतुमुपेच्चतस्स वर्दिंसु पण्डुस्स नराधिपस्स ॥६९॥
 दिस्वान यो ईदिसकम्पिराजा इद्वानुभावं मुनिपुञ्जवस्स ।
 पसादमत्तम्भि करेय्य नो चे किमात्थिया तस्स भवेय्य यञ्जा ॥७०॥
 पसादनीयेसु गुणेसु राज पसादनं साधु जनस्स धम्मो ।
 पुण्फन्ति सब्बे सयमेव चन्दे समुगगते कोमुदकाननानि ॥७१॥
 वाचाय तेसं पन दुम्मतीनं भासगगमगं पञ्चहित्थ राज ।
 अन्धे गहेत्वा विचरेय्य कोहि अन्वेसमानो सुपथं अमूल्हो ॥७२॥
 नराधिपा कण्पिणविभिवसार मुद्रोदनादी अपि तेजवन्ता ।
 तं धम्मराजं सरणं उपेच्च पिविंसु धम्मामत मादरेण ॥७३॥
 सहस्सनेतो तिदिसाधियो पि खीणायुको खीणभवं मुनिनदं ।
 उपेच्च धम्मं विमलं निसम्म अलत्थ आयुं अपि दिठ्ठधम्मो ॥७४॥

तुवम्पि तर्सि जितपञ्चमारे देवातिदेवे वरधम्मराजे ।
 सग्गायवग्गाधिगमाय खिष्पं चित्तं पसादेहि नराधिराज ॥७५॥
 सुत्वान तेमं वचनं नरिन्दो वितिएणकह्वो रतनत्तयम्हि ।
 सेनापतिं अत्थचरं अवोच पहटभावो परिसाय मज्जे ॥७६॥
 असद्वानो रतनत्तयस्स गुणे भवच्छेदनकारणस्स ।
 चिरायदुल्लद्विपथे चरन्तो ठितो सरजे आपि वश्चितोहं ॥७७॥
 मोहेन खज्जोपणकं धमेसिं सीतादिको धूमसिखे जलन्ते ।
 पिपासितो सिन्धुजलं पहाय पिविं पमादेन मरीचितोयं ॥७८॥
 परिच्छजित्वा अमतं चिराय जीवतिथिको तिक्खविसं अखादिं ।
 विहायऽहं चम्पकपुष्पदामं अधारयिं जन्तुसु नागभारं ॥७९॥
 गन्त्वान खिष्पं परिखासमीपं आराधयित्वा जिनदन्तधातुं ।
 आनेहि पूजाविधिना करिसं पुञ्जानि सब्बत्थ सुखावहानि ॥८०॥
 गन्त्वा ततो सो परिखा समीपं सेनाधिनाथो परमपतीतो ।
 धातुं मुनिन्दस्स नमस्यमानो अज्ञेसि रञ्जो हितमाचरन्तो ॥८१॥
 चिरागतं दिट्ठिमलं पहाय अलत्थ सद्वं सुगते नरिन्दो ।
 पासादमागम्म पसादमस्स वडेहि रञ्जो रतनत्तयम्हि ॥८२॥
 तर्सि खण्डे पोक्खरणी विचित्ता फुल्लेहि सोवरणसरोरुहेहि ।
 अलंकरोन्ती गगनं अहोसि मन्दाकिनी वाभिनवावतारा ॥८३॥
 हंसझने वाय मुनिन्दधातु सा पङ्कजा पङ्कजमोकमन्ति ।
 कुन्दावदाताहि पभाहि सब्बं खीरोदकुच्छिव पुरं अकासि ॥८४॥
 ततो सुरत्तञ्जलिपङ्कजम्हि पतिट्ठहित्वान चमूपतिस्स ।
 सन्दिस्समाना महता जनेन महफलं मानुसकं अकथ ॥८५॥
 सुत्वान बुत्तन्तमिमं नरिन्दो पहटभावो पदसा व गन्त्वा ।
 संसचयन्तो दिगुणं पसादं सुविम्हितो पञ्चलिको अवोच ॥८६॥

वोहारदक्षा मनुजा मुनिन्द सङ्घटयित्वा निकसोपलम्हि ।
 करोन्ति अग्धं वरकञ्चनस्स एसो हि धम्मो चरितो पुराणो ॥८७॥
 मणिं पसत्थाकरसम्भवम्हि हुतासकम्मेहि भिसङ्घरित्वा ।
 पायेन्ति राजञ्जकिरीटकोटि विभूसनत्थं विदुनो मनुस्सा ॥८८॥
 विमंसनत्थाय तवाधुनापि मया कतं सब्बमिमं मुनिन्द ।
 आगुं महन्तं खम भूरिपञ्च खिष्यं ममालङ्गुरु उत्तमङ्गं ॥८९॥
 पतिद्विता तस्स ततो किरीटे मणिष्पभाभासिनी दन्तधातु ।
 अमुञ्चि रंसी धवला पजासु सिनेहजाता इवखीरधारा ॥९०॥
 सो दन्तधातुं सिरसा वहन्तो पदविक्षणं तं नगरं करित्वा ।
 सम्पूजयन्तो कुसुमादिकेहि सुसज्जितन्ते पुरमाहरित्थ ॥९१॥
 सुमुस्सितो दारसितातपत्ते पल्लङ्गसेटे रतनुजलम्हि ।
 पतिद्वेषत्वान जिनस्स धातुं पूजेसि राजा रतनादिकेहि ॥९२॥
 बुद्धादिवत्थुत्तयेवराजा आपाणकोटि सरणं उपेच्च ।
 हित्वा विहिंसं करुणाधिवासो आराधयी सब्बजनं गुणेहि ॥९३॥
 कारेसि नानारतनप्पभाहि सहस्रंसीव विरोचमानं ।
 नराधिपो भक्तिभरानुरूपं सुचित्तिं धातु निवेसनम्पि ॥९४॥
 वद्देहिसि सो धातुघरम्पि धातुं अलङ्गरित्वा सकलं पुरम्पि ।
 सेसेन पूजाविधिना अतिच्चो पूजेसि रटं सधनं सभोगं ॥९५॥
 आमन्तयित्वा गुहसीव (वि) राजं सम्मानितं अतसमं करित्वा ।
 दानादिकं पुञ्जमनेकरूपं सद्वाधनो सञ्चिनि राजसेष्टो ॥९६॥
 ततो सो भूपालो कुमतिजनसंसगमनयं
 निराकत्वा मग्गे सुगतवचनुजोतसुगमे ।
 पधावन्तो सम्मा सपरिहितसम्पत्तिचतुरो
 पसत्थं लोकत्थं अचरि चरिता वज्जितजनो ॥९७॥

चतुर्द्वे परिच्छेदो ।

चरति धरणिपाले राजधम्मेसु तास्ये
 समरचतुर सेनो खीरधारो नरिन्दो ।
 निजभुजबललीलारातिदप्पमाथी
 विभवजनितमानो युद्धसज्जो उभिगच्छ ॥१॥
 करिवरमथ दिखा सो गुहाद्वारयातं
 पटिभयरहितत्तो सीहराजाव राजा ।
 निजनगरसमीपायातमेतं नरिन्दं
 अमित बलमहोधेनात्थरन्तो उभियायि ॥२॥
 उदितबहल धूलिपाळिरुद्धन्ताळिकखो
 समदविविधयोधारावसंरम्भभीमे ।
 निसितसरसिताली वस्सधाराकराले
 अजिनि महतियुद्धे परडुको खीरधारं ॥३॥
 अथनरपतिसेहो सङ्घहेत्वान रुदं
 निजतनुजवरस्मि रञ्जभारं निधाय ।
 सुगतदसन धातुं सम्पपटिच्छापयेत्वा
 पहिणि च गुहसीवं सकरित्वा सरत्थं ॥४॥
 सुचिरमवनीपाले सज्जमं अजभुपेतो
 विविधविभवदाना याचके तप्पयित्वा ।
 तिदसपुरसमाजं देहभेदापयातो
 कुसलफलमनप्यं पतिथतं पञ्चलत्थ ॥५॥
 नरपति गुहसीवो तं मुनिन्दस्स धातुं
 सकपुरमुपनेत्वा साधु सम्मानयन्तो ।

सुगतिगमनमगे पाणिनो योजयन्तो
 सुचरितमभिरूपं सञ्चिनन्तो विहासि ॥६॥
 अगणितमहिमसुज्जेनिरञ्जो तनुजो
 पुरिमवयसि येवा रद्धसद्धाभियोगो ।
 दसवलतनुधातुं पूजितं तस्स रञ्जो
 पुरवरमुपयातो दन्तनामो कुमारो ॥७॥
 गुणजानितपसादं तं कलिङ्गाधिनाथं
 निखिलगुणनिवासो सो कुमारो करित्वा ।
 विविधमहाविधानं साधुसम्पादयन्तो
 अवसि सुगतधातुं अन्वहं वन्दमानो ॥८॥
 अभवि च गुहसीवस्सावनीसस्स धीता
 विकचकुवलयक्खी हंसकन्ताभियाता ।
 वदन जितसरोजा हारिधम्मल्लभारा
 कुचभरनमितङ्गी हेममालाभिधाना ॥९॥
 अखिलगुणनिधानं वन्धुभावानुरूपं
 सुविमलकुलजातं तं कुमारं विदित्वा ।
 नरपति गुहसीवो अक्षनो धीतरं तं
 अददि सबहुमानं राजपुत्रस्स तस्स ॥१०॥
 मनुजपति कुमारे धातुरक्खाधिकारे
 पञ्चरपरिजनं तं सब्बथा योजयित्वा ।
 गवमहिससहस्रादीहि सम्पीणयित्वा
 सकविभवसरिक्खे इसरत्वे ठपेसि ॥११॥
 समरभुवि विनद्वे खीरधारे नरिन्दे

मलयवनमुपेता भागिनेय्या कुमारा ।
 पबलमतिमहन्तं संहरित्वा बलगं
 उपपुरमुपगच्छुं धातुया गणहणत्थं ॥१२॥
 अथ नगरसमीपे ते निवेसं करित्वा
 सवणकट्टकमेतं सासनं पेसायिंसु ।
 सुगतदसनधातुं देहि वा ग्विष्पमम्हं
 यसासिरिजननिं वा कीळ सज्जामकेव्लं ॥१३॥
 सपादि धरणिपालो सासनं तं सुणित्वा
 अवादि रहसि वाचं राजपुत्रस्स तस्स ।
 नहि सति मम देहे धातुमञ्जस्स दस्सं
 अहमपि यदि जेतुं नेव ते सकुणेय्यं ॥१४॥
 सुरनरनभितं तं दन्तधातुं गहेत्वा
 गहितदिजविलासो सीहलं याहि दीपं ।
 इति वचनमुदारं मातुलस्साथ सुत्वा
 तमवचगुहसीवं दन्तनामो कुमारो ॥१५॥
 तवच ममच को वा सीहले बन्धुभूतो
 जिनचरणसंरोजे भक्तियुक्तो च को वा ।
 जलनिधिपरतीरे सीहलं खुद्देसं
 कथमहमतिनेस्सं दन्तधातुं जिनस्स ॥१६॥
 तमवादि गुहसीवो भागिनेयं कुमारं
 दसबलतनुधात् सणिठता सीहलसिं ।
 भवभयहतिदक्खो वचते सत्युधम्मो
 गणनपथमतीता भिक्खुवो चावसिंसु ॥१७॥

मम च पियसहायो सो महासेनराजा
जिनचरणसरोजद्वन्द्वसेवाभियुक्तो ।
सलिलमपि च फुटं धातुया पत्थयन्ते
विविधरतनजातं पाभतं पेसयित्थ ॥१८॥
पभवति भनुजिन्दो सब्बदा बुद्धिमा सो
सुगतदसनधातुं पूजितं पूजनेयं ।
परिचितविसयम्हा विष्पवुत्थं भवन्तं
विविधविभवदाना साधु सङ्गयिहतुं च ॥१९॥
निजदुहितु पर्ति तं इत्थमाराधयित्था
नरपति गुहसीवो सङ्गहेत्वान सेनं ।
रणधरणिमुपेतो सो कुमारेहि सर्द्धि
मरणपरवसत्तं अजभगा युजभमानो ॥२०॥
अथ नरपतिपुक्तो दन्तनामो सुणित्वा
सवणकटुकमेतं मातुलस्स प्ववत्ति ।
गहितदिजविलासो दन्तधातुं गहेत्वा
तुरिततुरितभूतो सो पुरम्हा पलायि ॥२१॥
सरभसमुपगन्त्वा दक्षिणं चाथ देसं
आविचलितसभावो इद्रिया देवतानं ।
नदिमतिमहर्ति सो उत्तरित्वान पुण्ण
निदहि दसनधातुं वालुकारासि मज्जे ॥२२॥
पुन पुरमुपगन्त्वा तं गहितञ्चवेसं
भरियमपि गहेत्वा आगतो तत्थ खिष्पं ।
सुगतदसन धातुं वालुकाथूपकुच्छि

ठपितमुपचरन्तो अच्छिगुम्बन्तरसिं ॥२३॥
 सपदिनभसि थेरो गच्छमानो पनेको
 विविधकिरणजालं वालुकारासिथूपा ।
 अविरलितमुदेन्तं धातुया ताय दिस्मा
 पणमि सुगतधातुं ओतरित्वान तत्थ ॥२४॥
 मुनिसुतमथ दिस्मा जम्पती ते पतीता
 निजगमनविधानं सब्बमारोचयिंसु ।
 दसवलतनुजो सो धातुरक्खा नियुक्तो
 परहित निरतको ते उभो अजभमासि ॥२५॥
 दसवलतनुधातुं सीहलं नेथ तुम्हे
 अगणितनुभेदा वीतसारज्ञमेदं ।
 अपि च गमनमग्नो जातमत्ते विधाते
 सरथ मममनेकोपद्वच्छेददक्खं ॥२६॥
 इति सुगततनुजो जम्पतीनं कथेत्वा
 पुनपि तदनुरूपं देसयित्वान धम्मं ।
 पुथुतरमपनेत्वा सोकसल्लक्ष्म गावृं
 सकवसतिमुपेता अन्तल्लिखेन धीरो ॥२७॥
 शुजगमवनवासि निन्नगायाथ तस्सा
 शुजगपति महिद्धी पणडुभाराभिधानो ।
 सकपुरपवरम्हा निकखमित्वा चरन्तो
 समुपगमि तदा तं ठानमिच्छावसेनो ॥२८॥
 विमलपुलिनथूपा सो समुग्गच्छमानं
 ससिरुचिरमरीचिज्ञालमालोकयित्वा ।

ठितमथ मुनिधातुं वालुकारासिगव्ये
 किमिदमिति सकङ्गं पेक्खमानो अवेदि ॥२६॥

सपादि सबहुमानो सो असान्दिस्समानो
 रतनमयकरण्डं धातुयुतं गिलित्वा ।

विततपुथुलदेहो भोगमालाहि तुङ्गं
 कनक सिखरिराजं वेठयित्वा सयित्थ ॥३०॥

सलिलनीधिसमीपं जम्पती गन्तुकामा
 पुलिनतलगतं तं दन्तधातुं अदिस्वा ।

नयनसलिलधारं सोकजातं किरन्ता
 सुगतसुतवरं तं तङ्गणे उन्नसरिंसु ॥३१॥

अथ सुगतसुतो सो चिनितं संविदित्वा
 अगमि सविधमेसं सोकदीनाननानं ।

असुणि च जिनधातुं वालुकारासिमज्ज्ञे
 निहितमपि अदिङ्गं पूजितं जम्पतीहि ॥३२॥

सयितमथ यती सो दिव्यचक्रखुप्पभावा
 रतनगिरिनिकुञ्जे नागराजं अपस्सि ।

विहगपतिसरीरं माययी तम्मुहुते
 वितत पुथुलपक्षेवनन्तक्षिक्षं थकेन्तं ॥३३॥

जलधिमतिगम्भीरं तं द्विवा सो करित्वा
 पबलपवनवेगेनत्तनो पक्खजेन ।

सरभसमभिधावं भीमसंरम्भयोगा
 अभिगमि भुजगिन्दं मेहूपादे निपन्नं ॥३४॥

जहित भुजगवेसो तङ्गणे सो फणिन्दो

पटिभय चकितत्तो सङ्क्षिपित्वान भोगे ।
 सरभस मुपगन्त्वा तस्स पादे नामित्वा
 विनय मधुरमित्यं तं मूनीसं अवोच ॥३५॥
 सकलजनहितत्थं एव जायन्ति बुद्धा
 भवति जनहितत्थं धातुमत्तस्स पूजा ।
 अहमपि जिनधातुं पूजयित्वा महग्यं ।
 कुसलफलमनप्यं सञ्चनिस्सन्ति गणिह ॥३६॥
 अथ मनुजगणानं सच्चबोधारहानं
 वसति भवनमेसो नीयते सीहङ्कं तं ।
 मुनिवरतनुधातुं तेन देहीति बुत्तो
 भुजगपति करण्डं धातुगव्यं अदञ्जि ॥३७॥
 विहगपतितनुं तं संहरित्वान थेरो
 जलचरसतभीमा अणगवा उप्पतित्वा ।
 सकलपठविचके रजलकिखं व धातुं
 नरपतितनुजानं जम्पतीनं अदासि ॥३८॥
 इति कतवहुकारे संयामिन्दे पयाते
 सुगतदसन धातुं मुद्रना उब्बहन्ता ।
 महाति विपिनदेवादीहि मग्गे पयुत्ते
 विविधमहिविधाने ते ततो निक्खामिसु ॥३९॥
 मुदुसुरभिसमीरो कण्टकादिव्येषतो
 विमलपुलिनहारो आसि सब्बत्थं मग्गो ।
 अयनमुपगते ते दन्तं धातुप्पभावा
 निगमनगरखासी साधु सम्मानयिसुं ॥४०॥

कुसुमसुरभिचुणाकिरणहत्थाहि निचं
 सकुतुकमनुयाता कानने देवताहि ।
 अचलगहनदुग्गं खेपयित्वान मग्गं
 अगम्मतुरिता ते पङ्कनं तामालित्ति ॥४१॥
 अचल पदरबद्धं सुटितोदारकूपं
 उदितपुशुलकारं दक्खानिय्यामकं च ।
 सयमभिमतलङ्गागामिनं नावमेते
 सपदि समुपस्त्रहं अद्दसु वाणिजेहि ॥४२॥
 अथ दिजपवरा ते सीहङ्क गन्तुमिच्छं
 सरभसमुपगन्त्वा नाविकस्सावदिंसु ।
 सुतिसुख वचसा सो साधुवुत्तेन तेसं
 पमुदितहदयो ते नावमारोपयित्थ ॥४३॥
 जलनिधिमभिरुल्लहे खेसु आदाय धातुं
 समभवुमुपसन्ता लोलकल्पोलमाला ।
 समसुरभि सनुज्जो उत्तरो वायि वातो
 विमलरुचिरसोभा सब्बधासुं दिसापि ॥४४॥
 नभसि असितसोभे वेनतेष्यो व नावा
 पब्लपवनवेगा सन्ततं धावमाना ।
 नयनविसयभावातीततीराचलादिं
 पवसि जलधिमज्ञं फेनपुष्पाभिकिरणं ॥४५॥
 अथ अभवि समुदो भीमसंचडवाता-
 भिहतसिखरिकूटा कारवीचिप्पवन्द्यो ।
 सवणभिदुरघोरारावरुद्धन्तक्षिक्षो
 भय चकितमनुस्सकनिदितो सब्बरित्ति ॥४६॥

उदयसिखरि सीसं नूतनादिच्चिम्बे
 उपगतवति तस्सा रत्तिया अच्चयम्भि ।
 सलिलनिधि जलं तं सन्तकल्लोलमालं
 आसितमणिविचितं कोड्डिमं वावभासि ॥४७॥
 अथ विततफणालीभिसना केचि नागा
 सुरभिकुसुमहत्था केचि दिव्वतभावा ।
 रुचिरमणिपदीपे केचिसन्धारयन्ता
 निजसिरसि करोन्ता केचिकण्डुपलानि ॥४८॥
 फुटकुमुदकलापे जन्मनेके वहन्ता
 कनककलसमाला उक्षिष्पन्ता च केचि ।
 पवन चलितकेतुगगाहका केचि एके
 रुचिर कनकचुरणा पुणणचङ्गोठहत्था ॥४९॥
 सललित रमणीयं केचि नचं करोन्ता
 सलयमधुरगीतं गायमाना व केचि ।
 पञ्चुरतुरियभरडे आहनन्ता च एके
 मुनिवरतनुधातुं पूजितुं उद्धिंसु ॥५०॥
 रुचिरकचकलापा राजकञ्जाय तस्सा
 मुनिवरदसनं तं अम्बरं उपपतित्वा ।
 आसितजलदगब्भा निग्रेते विन्दुलेखा
 उज्जुरजतसलाकासनिभे मुश्च रंसी ॥५१॥
 अतुलितमनुभावं धातुया पेक्खतं तं
 पमुदितहदयानं तङ्गणे पन्नगानं ।
 पटिरव भरितानं साधु वादादिकानं
 गगनमपरियन्तं वासि वित्थारितानं ॥५२॥

यविसि सुगत दाठा धातु सा मोळिगव्यं
 पुनगगनतलम्हा ओतरित्वान तस्सा ।
 फणधरनिवहाते तं तरिं वारयित्वा
 महमकरुदारं सत्तरत्तिनिंदव्यम्हि ॥५३॥
 अचलमिव विमानं अन्तलिकखम्हि नावं
 गतिविरहितमभोरासिमजभम्हि दिस्या ।
 भयविलुलितचित्ता जम्पती ते समग्गा
 दसवलतनुजं तं इद्विमन्तं सरिंसु ॥५४॥
 सपदि मुनिसुतो सो चित्तमेसं विदित्वा
 नभासि जलधराली मदमानो भिगन्त्वा ।
 विहगपतिसरीरं मापयित्वा महन्तं
 भय चक्रित भुजङ्गे ते पलापेसि खिष्पं ॥५५॥
 इत्थं बुद्धसुते भुजङ्गजनितं भीतिं समेत्वागते
 सा नावा पवना पकम्पितधजा तुङ्गं तरङ्गावलिं ।
 भिन्दन्ती गतिवेगसा पुथुतरं मेघावलीसन्निभं
 लङ्कापद्मनमोतरिस्थ सहसा थेरस्स तस्सदिया ॥५६॥

चतुर्थो परिच्छेदो ।

पञ्चमो परिच्छेदो ।

संवच्छरम्हि नवमम्हि महादिसेन-
 पुत्तस्स किञ्चिसिरमेघनराधिपस्स ।
 ते जम्पती तमथ पद्मन मोतरित्वा
 देवालये पटिवसिंसु मनोभिरामे ॥१॥

दिस्मान ते द्विजवरो पथिके निसायं
 सन्तप्पयित्थ मधुरासन पानकेहि ।
 रत्तिक्खये च अनुराधपुरस्स मग्गं
 जायापतीनमथ सो अभिवेदयित्थ ॥२॥
 आदाय ते दसन धातुवरं जिनस्स
 सम्मानिताद्विजवरेनथ पट्टनम्हा ।
 निक्खम्म दूरतर (म्) मग्गमतिकमित्वा
 पद्मारगाममनुराधपुरस्स गञ्छुं ॥३॥
 यं धम्मिकं नरवरं अभितकयित्वा
 जायापती विसयमेतमुपागमिसु ।
 तं व्याधिना समुदितेन महादिसेन-
 लङ्किस्सरं सुचिर कालकं सुनिसु ॥४॥
 सोकेन ते सिखारनेव समुग्गतेन
 अजमोत्थटा बहुतरं विलयिसु मूळहा ।
 खार्यिसु तेसमथ मुच्छितमानसानं
 सब्बादिसा च विदिसा च घनन्धकारा ॥५॥
 सुत्वान किञ्चिसिरिमेघनराधिपस्स
 रजे ठितस्स रतनतयमामकत्तं ।
 वस्सेन निष्वातमहादहना व कच्छा
 ते जम्पती समभवुं हतसोकतापा ॥६॥
 सुन्वान मेघगिरिनाम महाविहोरे
 भिक्खुस्स कस्सचि नराधिपवल्लभत्वं ।
 तस्सन्तिकं समुपगम्म कतातिथेय्या
 धात (तु?) प्पवक्त्रमवादेसु उभो समेच ॥७॥

सुत्वान् सो मुनिवरो दसनप्पवत्ति
 हटो यथा मतरसेनभिसित्तगतो ।
 गेहे सके सपदि पट्टवितानकेहि
 वडेसि धातुममलं समलङ्घतम्हि ॥८॥
 तेसं च जानिपतिकानमुभिन्नमेसो
 कत्वान् सङ्गहमुच्चारतरं यथिच्छं ।
 बुत्तन्तमेतमभिवेदयितुं पसत्थं
 लङ्घाधिपस्स सविधं पहिणित्थ भिक्खुं ॥९॥
 राजा वसन्तसमये सह कामिनीहि
 उग्यानकेलिसुखमेकदिनेनुभेन्तो ।
 आगच्छमानमथ तन्थ सुदूरतो व
 तं विष्पसन्नमुखवरणमपस्सि भिक्खुं ॥१०॥
 सो संयमी समुपगम्म नराधिपं तं
 बुत्तन्तमेतमभिवेदयि तुद्वचित्तो ।
 सुत्वान् तं परमपीतिभरं वहन्तो
 सम्पत्तचक्ररतनो व अहोसि राजा ॥११॥
 लङ्घस्सरो द्विजवरा जिनदन्त धातुं
 आदाय जानिपतयो उभये समेच्च ।
 एस्सन्ति लङ्घमचिरेन इतीरितं तं
 नेमित्तकस्स वचनं च तथं अपञ्जि ॥१२॥
 राजा ततो महतिया परिसाय सद्दिं
 तस्सानुराधनगरस्स पुरुत्तराय ।
 आसाय तं सपदि मेघगिरि विहारं
 सद्गो अगच्छ पदसाव पसन्न चित्तो ॥१३॥

दिखा ततो सुगतधातु मलब्भनेश्यं
 आनन्दजस्सुनिवहेन च तारहारं ।
 सिञ्चं विधाय पणिधि बहुमानपुञ्चं
 रोमञ्चकञ्चुकधरो इति चिन्तयित्थ ॥१४॥
 सोहं अनेकरतनुज्जलमोऽधारिं
 पूजेश्यमञ्ज यदि दुच्चजमुत्तमञ्जं ।
 लोकत्येकसरणस्स तथागतस्स
 नो धातुया महमनुच्छविकं करेश्यं ॥१५॥
 एतं पहूतरतनं सधनं सभोगगं
 सम्पूजयं अपि धरावलयं असेसं ।
 पूजं करोमि तदनुच्छविकं अहं ति
 चिन्तेश्य को हि भुवनेसु अमृलहचित्तो ॥१६॥
 लङ्काधिपञ्च मिदमप्पतरं ममामि
 बुद्धो गुणेहि विविधेहि पमाणसुञ्जो ।
 सोहं परित्तविभवो तिभवेकनाथं
 तं तादिसं दसवलं कथमच्चयिसं ॥१७॥
 इत्थं पुनर्पुन तदेव विचिन्तयन्तो
 आपज्ञि सो धितियुतोपि विसङ्गिभावं ।
 संवीजितो सपदि चामरमारुतेन
 खिन्नेन सेवकजनेन अलत्थ सञ्जं ॥१८॥
 थोकमिष्य वीजमथवा अभिरोपयन्ता
 मेधाविनो महतिया पि वसुन्धराय ।
 कालेन पत्ततच (व) पुण्य फलादिकानि
 विन्दन्ति पत्तिथतफलानि अनप्यकानि ॥१९॥

एवं गुणेहि विविधेहि पित्रिप्यमेये
धर्मस्सरम्हि महमप्यतरम्हि कत्वा ।
कालचयेन परिणामविसेसरम्हं
सगगापवगगासुखमप्यटिमं लभिस्सं ॥२०॥

इत्थं विचिन्तिय पमोदभरातिरेक-
सम्पुण्ण चन्द्रिम सरिक्खमुखोनरिन्दो ।
सब्बच्चुनो दसनधातुवरस्स तस्स
पूजेसि सब्बमपि सीहल्दीपमेतं ॥२१॥

भिक्खूपि ते पिटकजातकभाणकादी
तकागमादि कुसला अपि बुद्धिमन्तो ।
वथुत्तयेकसरणा अपि पोरवगगा
कोतूहला सपादि सन्निपर्तिसु तथ ॥२२॥

राजा ततो महातिया परिसाय मज्जे
इच्चब्रवी मुनिवरो हि सुसुकदाठो ।
दाठा जिनस्स यदि ओसधि तारकाव
सेता भवेय्य किमयं मलिनावभासा ॥२३॥

तर्मिं खणे दसनधातु मुनिस्सरस्स
यव्वे पसारिय दुवे विय राजहंसी
वित्थारितंसु निवहागगनङ्गनम्हि
आवडुतो जवि जवेन मुहुत्तमत्तं ॥२४॥

पञ्चग्धमत्थरणकं सितमत्थरित्वा
भद्रासनम्हि विनिधाय मुनिन्दधातुं ।
तं जातिपुण्णनिकरेन थकेसि राजा
वस्सच्चयम्बुधर कूटसमप्यमेन ॥२५॥

उगम्म खिप्पमथ धातु मुनिससरस्स
 सा पुण्फरासिसिखरम्हि पतिष्ठहित्वा ।
 रंसीहि दुद्धधवलेहि विरोचमाना
 सम्पस्सतं अनिमिसे नयने अकासि ॥२६॥
 तं धातुमासनगतम्हि पतिष्ठपेत्वा
 खीरोदफेणपटलप्पटिमे दुक्ले ।
 छादेसि साटकसतेहि महारहेहि
 भियो पि सो उपपरिकिखतुकामताय ॥२७॥
 अबुगता सपदि वत्थसतानि भेत्वा
 सेतम्बुदोदरविनिगत चन्दिमा व ।
 ठत्वान सा उपरि तेसमभासयित्थ
 रंसीहि कुन्दविसदेहि दिसा समन्ता ॥२८॥
 तस्मि लग्ने वसुमती सह भूवरेहि
 गजित्थ साधुवचनं व सपुण्गिरान्ति ।
 तं अबुतं विय समेकिखतुमम्बुरासि
 सो निच्छ्लो अभवि सन्ततरङ्गवाहु ॥२९॥
 मत्तेभकम्पित सुपुण्फितसालतो व
 भर्सिसु दिव्वकुसुमानि पि अन्तच्छिखा ।
 नच्चेसु चातुरिय मच्छरियं जमस्स
 सन्दस्सयिंसु गगने सुरसुन्दरी पि ॥३०॥
 आनन्दसञ्जनितताररवाभिरामं
 गायिंसु गीतममतासनगायकापि ।
 मुव्विंसु दिव्वतुरियानि पि वादितानि
 गम्भीरमुच्चमधुरं दिगुणं निनादं ॥३१॥

संसिद्धिं रजतरज्जुसतानुकारी
 धारासतेहि वसुधम्बरमम्बुदेन ।
 सब्बा दिसा जलदक्षिणहिघयेसु
 दित्ता चिरज्जुतिपदीपसतावभासा ॥ ३२ ॥
 आधृयमानमलयाचलकाननन्तो,
 सम्मुद्भु पुण्यजपरागभराभिहारि ।
 सेदोदविन्दुगणसंहरणपवीणो,
 मन्दं अवायि सिसिरो अपि गन्धवाहो ॥ ३३ ॥
 राजा तमब्लुतमवेक्खिय पाटिहीरं,
 लोकुस्सवं बहुतरं च अदिष्टपुब्वं ।
 विष्णारितक्खियुगलो परमप्यमोदा
 पूजं करित्थ महर्ति रतनादिकेहि ॥ ३४ ॥
 सो धातुमत्तसिरसाथ समुब्लहन्तो,
 ठत्वा समुस्सितसितातपवारणम्हि ।
 चित्तत्थेर रथवेर सितवाजियुते,
 लक्खीनिधानमनुराधपुरं पवेक्खि ॥ ३५ ॥
 देविन्दमन्दिरसमे समलङ्गतम्हि,
 राजा सकम्हि भवने अतुलानुभावो ।
 सीहासने पटिकोजवसन्थतम्हि,
 धातुं ठपेसि मुनिनो ससितातपत्ते ॥ ३६ ॥
 अन्तो व भूमिपति धातुघरं महग्धं,
 कत्वान तत्थ विनिधाय मुनिन्दधातुं ।
 सम्पूजयित्थ विविधेहि उपायनेहि,
 रत्तिन्दिवं तिदिवमोक्ख सुखाभिकर्णी ॥ ३७ ॥

तंसं च जानिपतिकानमुभिन्नमेव,
 उद्दो बहूनि रतनाभरणादिकानि ।
 गामे च इस्सरकुलेकनिवासभूते,
 दत्त्वान सङ्घमकासि ति सीहल्लिन्दो ॥ ३८ ॥
 सङ्घम्म जानपदनेगमनागरादि,
 उक्तिठता सुगतधातुमपस्समाना ।
 लोकुन्नमस्स चरितानि अभित्थवन्ता,
 उग्घोसयिंसु धरणीपति सन्निधाने ॥ ३९ ॥
 धर्मिस्सरो (सकल) निखिललोकहितायलोके,
 जयित्थ सब्बजनताहितमाचरित्थ ।
 वित्थारिता बहुजनस्स हिताय धात्,
 इच्छाम धातुमभिपूजयितुं मयम्पि ॥ ४० ॥
 सो सन्निपातिय मर्हीपति भिक्षुसङ्गं,
 आरामवासिमनुराधपुरोपकरणे ।
 अज्ञासयं तमभिवेदयि सत्थुधातु,
 पूजाय सन्निपतितस्स महाजनस्स ॥ ४१ ॥
 थेरो तहिं महति भिक्षुगणे पनेको,
 मेधावलेन असमो करुणाधिवासो ।
 एवं ति सीहल्पतितस्स महामतिस्स,
 लोकत्थचारचतुरस्स निवेदयित्थ ॥ ४२ ॥
 यो आचरेय अनुजीविजनस्स अत्थं,
 एसो हवे नु चरितो महतं सभावो ।
 धातुं वसन्तसमये वहि नीहरित्वा,
 दस्सेहि पुञ्जमभिपत्थयतं जनानं ॥ ४३ ॥

सुन्वान संयभिवरस्स सुभासितानि,
पुच्छत्थ सो नरवरो पुन भिक्खुमङ्गं ।
धातुं नमस्सितुमनेन महाजनेन,
ठानं किमेत्थ रमणीयतरं सिया ति ॥ ४४ ॥

सब्बे पि ते अथ निकायनिवासभिक्खू,
ठानं सकं सकमवण्णयुमादरेन ।
अञ्जोञ्जभिन्नवचनेसुच तेसु राजा,
नेवाभिनन्दि न पटिक्षिपि किञ्चि वाक्यं ॥ ४५ ॥

मज्जक्ततानुगतमानसताय किन्तु,
राजा अवोच पुन भिक्खुगणस्स मज्जे ।
अत्तानुरूपमयमेव मुनिन्दधातु,
ठानं खणेन सयेमेव गमिस्सतीति ॥ ४६ ॥

राजा ततो भवनमेव सकं उपेच्च,
धातुप्पणामभिपत्थयतं जनानं ।
खिष्पं मुखम्बुजवनानि विकासयन्तो,
सज्जेतुमाह नगरश्च विहारमग्गं ॥ ४७ ॥

सम्मज्जिता सलिलसेचनसन्तधूली,
रच्छा तदासि पुलिनत्थरणाभिरामा ।
उस्सापितानि कनकादिविच्चित्तितानि,
व्यग्धादिरूपखचितानि च तोरणानि ॥ ४८ ॥

छायानिवारितविरोचनरंसितापा,
नचं व दस्सयति वातधुता धजाली ।
वीथी वसन्तवनराजिसमानवणा,
जाता सुजातकदलीतरुमालिकाहि ॥ ४९ ॥

संसूचयन्ति च सतं नवपुण्णकुम्भा,
 सग्गापवग्गसुखमिच्छतमिज्जहतीति ।
 कप्पूरसारतगरागरुसम्भवेहि,
 धूपेहि दुदिनमथो सुदिनं अहोसि ॥ ५० ॥
 श्रोलम्बमान सितमुत्तिक जालकानि,
 मज्जापितानि विविधानि च मण्डपानि ।
 सम्पादितानि च तर्हि कुसुमग्निकानि,
 आमोदलुद्धमधुपावालि कुजितानि ॥ ५१ ॥
 गच्छसु केचि गहितुस्सववेससोभा,
 एके समुग्गपरिपूरितपुण्फहत्था ।
 अञ्जे जना सुरभि चुण्णभरे वहन्ता,
 तत्थेतरे धतविचित्त महातपत्ता ॥ ५२ ॥
 लङ्कस्सरोथ ससिपण्डरवाजियुते,
 उज्जोतिते रथवरे रतनप्पभाहि ।
 धातुं तिलोकतिलकस्स पतिद्वपेत्वा,
 एतं अबोच वचनं पाणिपातपुब्बं ॥ ५३ ॥
 सम्बोधिया इव मुनिस्सर बोधिमण्डं,
 गण्डम्बुरुक्खामिव तित्थयमद्वनाय ।
 धम्मच्छ संविभजितुं मिगदायमज्ज,
 पूजानुरूपमुपगच्छ सयं पदेसं ॥ ५४ ॥
 राजा ततो समुचिताचरणेषु दक्खो,
 विस्सज्जि फुस्सरथमहित सारथि तं ।
 पच्छासयं महतिया परिसाय सद्धि,
 पूजाविसेसमसमं अगमाकरोन्तो ॥ ५५ ॥

उक्तुष्टिनादाविसरेन महाजनस्स,
हेसारवेन विस्टेन तुरङ्गमानं ।
भेरीरवेन महता करिगाञ्जितेन,
उदामसागरसमं नगरं अहोसि ॥ ५६ ॥

आमोदिता उभयवीथिगता कुलित्थी,
वातायनेहि कनकाभतणे खिपिंसु ।
सब्बत्थकं कुसुमवस्समवस्सयिंसु,
चेलानि चेव भमयिंसु निजुत्तमङ्गे ॥ ५७ ॥

पाचीनगोपुरसमीपमुपागतम्हि,
तस्मि रथे जलधिपिष्टिगते व पोते ।
तुद्रातहिं यतिगणा मनुजा च सब्बे,
सम्पूजयिंसु विविधेहि उपायनेहि ॥ ५८ ॥

कत्वा पदकिखणमथो पुरमुत्तरेन,
द्वारेण सो रथवरो बहि निकखमित्वा ।
ठाने मंहिन्दमुनिधम्मकथापवित्ते,
अद्वासि तित्थ गमिता इव भएडनावा ॥ ५९ ॥

ठाने तहिं दसनधातुवरं जिनस्स,
लङ्किस्सरो रतनचित्ता करण्डगब्भा
सञ्जभाघनाइव विधुं बहि नीहरित्वा ।
दस्सेसि जानपदनेगमनागरानं ॥ ६० ॥

तस्मि जने सपदि आभरणादिवस्सं,
अच्चन्तपीतिभरिते अभिवस्सयन्ते ।
सानन्दवन्दिजनमङ्गलगीतकेहि,
सम्पादितेसु मुखरेसु दिसामुखेसु ॥ ६१ ॥

हत्थारविन्दनिवहेसु महाजनस्स,
 चन्दोदयेव मुकुलत्तनमागतेसु ।
 ब्रह्मामरादिजनितामिति साधुवादे,
 तारापथमिह शुवनोदरमोत्थरन्ते ॥६२॥
 सा दन्तधातु ससिखएडसमानवणा
 रंसीहि कुन्द नवचन्दन-पण्डरेहि
 पासादगोपुरसिलुच्यपादपादिं
 निद्वोतरूपियमयं व अका खणेन ॥६३॥
 तप्याटिहारियं अचिन्तिय मच्चुक्लारं
 दिस्वान के तहिमहेसुं अहटलोमा
 के वा नयुं सकसकाभरणानि गेहं
 के वान अत्तपटि लाभमवणयिंसु ॥६४॥
 के नो जहिंसु सकदिटिमलानुच्छं,
 के वा न बुद्धमहिमं अभिपत्थयिंसु ।
 के नाम मच्छरियपासवता अहेसुं,
 वत्थुत्यश्च सरणं न गमिंसु के वा ॥ ६५ ॥
 लङ्किस्सरोपि नवलक्खपरिब्ययेन,
 सब्बञ्जु धातुमतुलं अभिपूजयित्वा ।
 तं दन्तधातुभवनं पुन वड्डयित्वा,
 अन्तोपुरमिह पटिवासरमच्चयित्थ ॥ ६६ ॥
 धातुं विहारमभयुत्तरमेव नेत्वा,
 पूजं विधातुमनुवच्छरमेवरूपं ।
 राजाथ कित्तिसिरिमेघसमच्छयो सो,
 चारित्तलेख माभिलेखयि सच्चसन्ध्यो ॥ ६७ ॥

चारित्मेतमितरे पि पवत्तयन्ता,
ते बुद्धदासपशुखा वसुधाधिनाथा ।
सद्गादयाधिकगुणाभरणाभिरामा ।
तं सकरिंसु बहुधा जिनदन्तधातुं ॥ ६८ ॥
सत्थारा सम्भतत्थं पुरिमतरभवे सम्पजानं पजानं,
सम्बोधिं तस्य सब्बासवविगमकरिं सद्हन्तो दहन्तो ।
सोतं तस्मग्गधम्मे निपुणमतिसंतं सङ्घमेसङ्घमेसं,
निब्बाणं सन्तमिच्छे तिभवभयपरिच्छागहेतुं गहेतुं ॥ ६९ ॥
पञ्चमो परिच्छेदो ॥
दाठावंसो समतो.

कर्त्तसन्दस्सनगाथा ।

यो चन्दगोभिरचिते वरसद्वस्त्वे,
टीकं पसत्थमकरित्थ च पञ्चिकाय ।
बुद्धिष्पभावजननिश्च अका समन्त-
पासादिकाय विनयद्वकथाय टीकं ॥ १ ॥
अङ्गुत्तरागमवरद्वकथाय टीकं,
सम्मोहविडभमविधातकरिं अकासि ।
अत्थाय संयमिगणस्स पधानिकस्स,
गन्थं अका विनयसङ्गह नामधेययं ॥ २ ॥
सन्तिन्द्रियस्स पटिपत्तिपरायणस्स,
सल्लेखवुत्तिनिरतस्स समाहितस्स ।
अपिच्छतादिगुणयोगविभूसनस्स,
सम्बुद्धसासनमहोदयकारणस्स ॥ ३ ॥

सब्बेसु आचरियतं परमङ्गतस्स,
 सत्थेसु सब्बसमयन्तरकोविदस्स ।
 सिस्सेन सारितनुजस्स महादिसामि,
 पादस्स तस्स विमलन्वयसम्भवस्स ॥ ४ ॥
 सुद्धन्वयेन करुणादिगुणोदयेन,
 तकागमादिकुसलेन विसारदेन ।
 सब्बत्थ पत्थटसुधाकरंसिजाल,
 सङ्कासकित्ति विसरेन परिक्षकेन ॥ ५ ॥
 सद्धाधनेन सखिलेन च धम्मकित्ति,
 नामेन राजगुरुनाचरियेन एसो ।
 सोतुप्पसादजननो जिनदन्तधातु,
 वंसो कतो निखिलदसिपभावदीपो ॥ ६ ॥
 धम्मो पवत्ततु चिराय मुनिस्सस्स,
 धम्मेठिता वसुमतीपतयो भवन्तु ।
 काले पवस्सतु धनो निखिला पजापि,
 अञ्जोञ्जमेत्तिपटिलाभ सुखं लभन्तु ॥ ७ ॥

❀ सम्पुरणं ❀

THE TOOTH-RELIC CHRONICLE

Salutation be to the Blessed One who is an
arahat and the most-exalted Buddha.

CHAPTER FIRST.

1. I salute the teacher who sees infinity, who is the dispeller of complete ignorance, the conqueror of the invincible, the lamp of the three worlds, who is wise and who is beyond description.

2. I salute the dhamma¹ which is subtle, difficult to understand, which cuts the tie of the world, which is worshipped by those who are pure in learning and conduct, which removes fear and which is the creation of the lord of the three worlds.

3. I salute the samgha (the Buddhist church), a disciple of the royal sage, worthy of adoration, having senses well-restrained, in which creatures by their own faith realise the destruction of suffering, and the eternal path (*i. e.* nirvāna).

1. Buddha, Dhamma and Samgha are known as Three Gems in the Buddhist literature. In Pāli literature they are known as Tīratana. Cf. Khuddaka-Pāṭha. Dhamma means nature, condition, quality, property, characteristic; function, practice, duty; object, thing, idea, phenomenon; doctrine; law; virtue, piety; justice; the law or truth of Buddha; the Buddhist scriptures; religion. Here it means 'Buddhist religion.'

4. The Commander-in-chief, compassionate Parakkamo, ornament of Kālakanāga family, searched for prosperity of the conqueror's dhamma, wishing for the good of the people.

5 to 9. Having made Lilāvati, the Chief Queen, beloved of King Parakkamavāhu, who is of great intelligence, who fulfils every prayer all over the kingdom of Laṅkā, born of the family of Pañdu, as pure as serene moon-beams, having a strong faith in the dhamma of the Buddha, speaking sweet words, following the right path and always (acting) like the mother of the subjects and having made a prince named Madhurinda lord (of Sihala), having a good minister who is liked by the prince, greatly charitable, born of the family of King Pañdu, well-versed in Buddha lore and arts, (he (Commander-in-chief) removed the bad name that Ceylon was devoid of kings for a long time. He (also) long pleased the well-restrained with excellent food, garments, etc. (I am respectfully requested by him who has pure fame like the moon, attentive, who is endowed with strength and intelligence, grateful and who wishes for the long existence of the Buddha's dhamma.

10. The chronicle of the tooth-relic of the conqueror in Ceylon, which was composed by poets in the language of their own country, will be rendered into Māgadhi for the good of the inhabitants of other countries.

11. This conqueror was once a young brahmin named Sumedha, born in a very rich brahmin family, well-versed in Veda and Vedāṅga.

12. I am oppressed by the sufferings of birth, subject to old age and death, I shall search for an excellent path freed from birth and old age—thinking this in solitude.

13 to 15. Giving away a large quantity of wealth and corn to the poor, which is difficult to give up, giving up a

large number of friends, sons and relatives and dear and near ones and also shunning pleasing sensual pleasures on earth, having renounced the household life and having approached the famous mountain named Dhammadika near the Himalayas, decorated with various kinds of trees, he put on the robe of an ascetic having matted hair, dressed up in garments made of bark and carrying ajina¹ skin to the hermitage which is to my liking, created by the gods and not frequented by wild animals.²

16. He with a well-restrained self, with the senses subdued, rearing up the body with fruits, etc., having acquired perfection in supernatural knowledges,³ who has controlled himself, enjoyed the happiness of meditation⁴ there.

17 and 18. While the decoration of the road was not finished by the delighted multitude of the inhabitants of Rammapura, the hermit Sumedha going along the path once

1. The hide of an animal, especially of the black antelope.
2. Mīgānam is used here in the sense of animals and not deer.

3. Abhiññā—There are six abhiññās or supernatural knowledges:—[1] different magical powers [2] the divine ear [3] knowledge of the thoughts of others [4] knowledge of former existences [5] the divine eye [6] the knowledge of the destruction of human passion (see Childer's Pāli Dictionary, p. 5).

In Pāli they are known as:—(1) iddhividha, (2) dibbasota, (3) paracetoññānam (4) pubbenivāsaññānam (5) dibbacakkhu and [6] āsavakkhyāññānam. { See my work, Designation of Human Types, P. T. S. Tr. No. 12. P. 21 f. n }.

4. Samāpatti—it means attainment.

There are eight states induced by the ecstatic meditation as Childers points out. They are also called eight modes of abstract meditation. It also means trance. The eight states are given in Childer's Pāli Dictionary, p. 428.

saw the Buddha Dipamkara,¹ who crossed the vast ocean of knowledge, who put an end to existence, who was free from impurities, who was a leader and worshipped by many arahats (saints).

19. Then he giving up life and body for the Lord of the three worlds with the Buddhist church and spreading the matted hair and the skin of the ajina deer, etc., made his body like a bridge in the mud.²

20 and 21. Let the Great giver not crossing the mud cross over my back with the bhikkhus. Resolving this and lying down there, looking to the three existences which have no lord (refuge) in order to save the suffering humanity from the ocean of existence with the mind bent upon doing good to the people, he made a great resolve to acquire enlightenment, exerting and pleased.

22. Knowing the resolve of the subdued, the Great sage prophesied. When the Tathāgata went to that city, the one subdued himself meditated on pāramīs³ (perfections).

1. In the past there was a Buddha named Dipamkara. At the time of this Buddha, Buddha Gautama was born as Sumedha tāpasa who was granted a boon by the Buddha that he would become a Buddha in future.

2. Buddha Dipamkara was invited by the people of Ramma-pura, who were decorating the path which Dipamkara would have to traverse. Sumedha was in charge of a portion of the path but he could not finish his work before the Buddha's advent there. As soon as the Buddha came, he spread his body like a bridge in the mud.

3. Pāramī means completeness, perfection, highest state. There are ten perfections:—dāna, sīla, nekkhamma, paññā, viriya, khanti, saecca, adhitthāna, metti, and upekhā. See Childers, Pali Dictionary, pp. 334, 335.

23. He who was always exerting, fulfilled the pure qualities which ripen bodhi (enlightenment) in various births during innumerable lacs of kalpas.

24. The greatly famous one born in Tusita heaven,¹ in order to obtain enlightenment, who is the compassionate one, expecting the right moment, long enjoyed prosperity in every way.

25. He (Sumedha) was respectfully approached and requested by many gods who were very much delighted during 10,000 Cakkavālas² to obtain Jinahood.

26. Fallen from that, in the city named Kapilavastu, there was a son born to Mahāmāyā, the Chief Queen of King Suddhodana, banner of the Śākyā family and always attentive.

27. He being born on earth, standing, looked at all directions and at that time all directions were open and there gods and men worshipped him.

28. The gods invisible in the sky, held umbrellas, etc. He approached seven steps northwards and made a bold declaration.

1. It is one of the Buddhist heavens [See my "The Buddhist conception of Heaven and Hell"].

2. It means world-cycle. A Cakkavāla is a vast circular plane covered with water in the centre of which, stands Mount Meru. Round Meru are the seven concentric circles of rock. Beyond these, on the north, east, south, and west lie the four great continents and the whole is bounded by the Cakkavālapabbata. Each Cakkavāla has its own sun and moon. They are arranged in groups of three touching each other, the triangular space in the centre of each group being occupied by the Lokantarika hell.

29. A prince named Siddhattha, rightly so-called, who was endowed with great strength, having full youth, enjoyed wealth in three palaces fit for the three seasons of the year.

30. Once he saw, one after another, an old man, a diseased man, a dead man and a monk. Being disgusted with the world, he desired to renounce the world.

31. Then the greatly Compassionate One left the palace with Channaka and horse Kanthaka as a vehicle, in the evening, followed by the gods with flowers and lamps in their hands.

32. Gradually reaching the river, Anomā, the banks of which were full of beautiful and pure pearls, standing, he threw up to the sky the excellent locks of hair on his head, cut off with a sharp sword.

33. The lord of the gods took it in an excellent golden casket and made a Caitya in his city called Cūlamaṇi extending over three yojanas, with sapphire.

34. The Buddha put on the garments, etc., brought by Ghaṭikāra Brahmā having lotus in the navel, he threw up to the sky his own pair of cloth, putting on an excellent robe.

35. Ambujāsano (Brahmā) who was endowed with miraculous power, took it with devotion and made the Dussacetiya with blue gems in this existence, extending over twelve yojanas.

36. He with a restrained self, mindful, with the senses controlled, dressed like a monk and free from the desire of enjoying tasteful things having great strength, for six years, made a great exertion which is difficult to do.

37. On the full-moon day of the month of Vesākha, approaching the root of the Bo-tree which came into existence along with him, he sat with energy on the grass seat which was 14 cubits in extent.

38. The conqueror conquered Māra's army in the evening, which caused the earth with mountains to quake, putting on a dreadful dress and covering the earth and the sky.

39. He acquired enlightenment at the end of night while the celestial drums were beaten and the three worlds decorated with excellent flowers by the Suras, Asuras and Brahmās.

40. At that time the forests with mountains moved during 10,000 lokadhātus, the salt-water-ocean was turned into sweet-water-ocean and a great light spread over the earth.

41. The blind got serene eyes, those who were born deaf heard the sound, the dumb spoke out distinct words, the lame walked about nicely with (their) legs.

42. The hunchback became straight and fair-looking, fire-flames became extinguished in the Avici and other hells,¹ the creatures were rid of bonds; hunger, etc., fled from the spirit-world.

43. Disease and distress of creatures were tranquillised, fear did not oppress the lower animals, the people always using harsh words, spoke sweet words, elephants uttered sweet sounds.

44. Horses who were delighted laughed, all the trumpets themselves sounded, the ornaments on the body of the creatures clanged and all the directions became pleased.

1. For a detailed account, see my "The Buddhist conception of Heaven and Hell."

45. Pleasing and cool wind blew slowly, clouds poured forth rain out of season, birds ceased to follow their course towards the sky and the earth was filled with water.

46. Rivers ceased to flow, planets gave forth light, the existences became manifest all round, there were no birth and death¹ of people.

47. Mountains, etc., were visible without any obstacle, celestial perfume spread all round and trees became full of fruits and flowers and the ocean was covered with lotuses.

48. There were beautiful flowers on land and water, various flowers blossomed everywhere and the whole earth and firmament was overflowed by a continuous shower of sweet-scented flowers.

49. The conqueror seated there on an excellent seat, feeling the long-desired happiness of emancipation,² spent seven days.

50. Then the great sage ascending heaven and showing a twin miracle, removed the doubts of the gods as to his (attainment of Buddhahood).

51. Staying in the north-east corner of his jayāsana³ and coming down to that seat, he worshipped the Bodhitree for seven days with his eyes fixed.

1. In the Sinhalese text of the Dāthāvamsa, there is a reading vacanupapattiyo, which is corrupt whereas in another Sinhalese text of the same, we have the reading cavanupapattiyo, which is correct. The P. T. S. edition also reads cavanupapattiyo.

2. Cf. the Mahāvagga, 'Sukham Sanāpattivihāra-Sambhavam' lit. means 'enjoyment of blissful meditation.' Sambhava means wealth, property.

3. The seat sitting on which the Buddha conquered the Māra and obtained enlightenment.

52. The conqueror walked up and down for seven days in the manicankama¹ in the midday between the âsana and the place where he was, which was valuable and created by excellent gods.

53. He spent seven days meditating on the chain of causation, sitting in the ratanaghara. X

54. At that time a lusture issued from the body of the teacher, spreading above, below and all round in endless world cycles.

55. The Teacher who was all-knowing and worshipped by gods and kings, spent seven days enjoying the happiness of solitude at the foot of the banyan tree named Ajapâla.

56. The conqueror spent seven days in meditation seated at the foot of the Mucalinda tree in the temple made of the body of the serpent Mucalinda, bestrewn with flowers.

57. The sage spent seven days and nights in meditation at the foot of the Râjâyatana tree. Inda gave the teacher a tooth-cleaner and water to wash his mouth with.

58 and 59. Taking one of the four bowls made of stone brought by great kings² and accepting the tasteful food prepared with honey and fried rice brought by merchants, he (Buddha) after taking the food and establishing Tapassu and Bhallika in refuges³ gave them the hair on his head after rubbing his own head.

1. A raised place fixed for walking up and down in every Buddhist hermitage.

2. Four Mahârâjas who are lokapalas { guarden angels of four quarters }, namely, Dhatarattha in the east, Virulhaka in the south, Virupâkka in the west and Kuvera in the north.

3. Three refuges, Buddha, Dhamma and Samgha.

60. The sage alone went to Benares to help the people in the matter of excellent dhamma, being requested by Brahmā Sahampati at the foot of the banyan tree named Ajapāla.

61. The king of Righteousness (the Buddha) going to the forest Isipatana, the abode of the restrained (monks) and sitting crosslegged there unmoved, on the full-day of Āśār, in the Cakkavāla lighted by the cool beams of the moon, turned the wheel of law¹ which removes the impurities of sins of the Devas, Brahmā, etc.

62. Listening to the true law which is excellent and which is spread all over the three existences, eighteen kotis of Brahmās headed by the brahmin sage Aññakondañña realised the path and dhamma; a great lusture appeared in innumerable Cakkavālas and at that time there were various kinds of miracles.

Here ends the Chapter First.

CHAPTER SECOND.

1 and 2. Since then the Teacher, while converting gods and men, in the ninth Phussa month, on the full-moon day from the time of his attainment of bodhi (enlightenment), came to Laṅkā on the banks of the Ganges in the garden of Mahānāga which was three yojanas in length and one yojana in breadth.

1. Dhammeakka means ‘Dominion of the law.’ It is interesting to note, as Childers points out that it is most important to bear in mind that this famous phrase, ‘Dhammacakkam pavatteti,’ is used not of the whole period of Buddha’s ministry, but only of his first sermon, in which he { the Buddha } ‘began’ or ‘set on foot’ his religion by importing the knowledge of it to the five brahmins. Clough explains it as “the laws contained in the whole of the sacred and moral discourses delivered by Buddha.”

3 and 4. (He) went to the assembly of the Yakkhas and standing there on the sky he terrified the Yakkhas with storm, darkness and rain and at that moment spreading a leather seat on the ground, given by the terrified Yakkhas, (he) sat thereon.

5. The leather-seat which was covered with blazing fire was extending by its miraculous power, up to the sea all around.

6. When the Yakkhas had swiftly assembled on the shore of the sea, (he) brought the Giridipa and put them there.

7. At that time the conqueror preached dhamma to the assembly of gods and he made many kotis of creatures understand dhamma.

8. The conqueror, giving the hair on his head to the god named Mahāsumana on the Sumana hill to worship, went to Jetavana.

9. Putting it (hair) on the seat where the Teacher sat and making a thūpa of sapphire, he worshipped.

10. Seeing the nāgas, Cūlodara and Mahodara, inhabitants of the mountain and the ocean, who were desirous of fighting for the jewelled throne.

11. The great sage in the fifth year from the time of the attainment of bodhi (enlightenment), in the dark half of the month of Cittā, on the Sabbath day, he reached the Nāgadipa.

12 and 13. At that time god Sumano, endowed with miraculous powers, taking the Rājāyatana tree which was his own abode, standing at Jetavana¹ like a mountain of

1. Prince Jeta's garden.

sapphire, being delighted, holding (it) like an umbrella, accompanied the Teacher.

14. and 15. When a great fight was going on between the two nāga kings, the lord sitting in the sky, causing great darkness, showing light and consoling serpents, the great man (the Buddha) preached dhamma which brings about unity.

16. Eighty kotis of serpents who were the inhabitants of the mountain and the sea and who were pleased, were established in precepts and in refuges.

17. The serpent-kings giving the jewelled throne to the Teacher, satisfied the great hero seated there with food and drink.

18. He gave the Rājayatana tree and the throne to the serpents for worship.

19. On the full-moon day of the month of Vesākha, in the eight year from the attainment of bodhi (enlightenment), (he) was invited by the king of serpents named Maniakkhika.

20. (He) went with five hundred bhikkhus to the abode of the nāga king which was well-decorated at Kalyāṇi.

21. The chief of men (*i. e.* the Buddha) sat on the throne which was valuable with the jewelled canopy raised on the site of the Kalyāṇi-cetiya.

22. The king of the serpents, being placed at the head of the serpents, satisfied the leader of the world and the congregation of monks with celestial food and other eatables.

23. The Teacher showed his foot-prints on the Sumana hill, preaching the true law which leads to the bliss of heaven and emancipation.

24. The trainer with the congregation of monks spending the day at the foot of the mountain, reached Dīghavāpi.

25. The Buddha with the congregation of monks sat there on the site of the Thūpa Cetiya and enjoyed the supreme happiness caused by meditation.

26. The conqueror acquired meditation on the site of the Mahābodhi tree and spent in meditation on the site of the Mahathūpa.

27. The exalted Buddha with the congregation of bhikkhus spent a moment in the happiness of meditation on the site of the Thūparāma cetiya.

28. The sage who knew the time, standing on the site of the Silāthūpa, went to Jetavana (after) instructing the gods.

29 and 30. (He) who was only desirous of saving the whole world, not being attached to gain and fame, bearing great insult, staying for forty-five years, imparted instruction in ninefold sāsana¹ of the Teacher, Sutta, etc.

31 to 33. (He) who was endowed with insight, finishing all the duties of the Buddha, and saving the countless people in the desert of existence, in the midst of the twin sāla trees in the sāla forest called Upavattana of the Malla kings in the city of Kusinārā, laid himself down like a lion² on a raised bed, valuable and well-prepared, placing his head northward on the full-moon day of Vaisākha.

1. Navangim satthusasanam e. g. Suttam [a portion of the Buddhist scriptures], Geyyam [fixed prose and verse], Vyakaranam [exposition], Gāthā [stanzas], Udāna [enthusiastic or joyous utterance], Itivuttaka [name of the 4th book of the Khuddaka Niakya], Jātaka (Buddhist birth stories), Abbhuta (Miraculous stories), Vedallam (name of the nine portions of the Buddhist scriptures according to matter). For further details Cf. Sumangalavilasī, Vol. I., 23 f.

2. Lying down on the right hand side is called sihaseyyā.

34 to 36. In the first watch of the night preaching the excellent dhamma to the Mallas, in the middle watch causing Subhaddā to acquire the immortal path (*i. e.* nirvāna), in the last watch admonishing and instructing to the benefit of the bhikkhus in countless dhammas with the word “appāmada” (be strenuous), early in the morning rising up from meditation, he (Buddha) obtained parinibbāna being free from the remaining substance.¹

37. At that time there were wonderful earthquakes, many special worships by gods and men were performed.

38. Special worships should be known by those desirous of knowing, as told in the Maha-Parinibbānasuttanta.²

39 to 41. First of all covering the Conqueror with new clothes and covering with fine cotton which was collected, covering properly for five hundred times and throwing (the dead body) into a golden pot, full of oil, at that time the chief Mallas placed (the oil-pot) on the funeral pyre made of scented wood.

42. It was the determination of the gods that the pyre should not burn so long as the King of the Righteousness (*i. e.* the Buddha) was not worshipped by Thera Mahākassapa.

43. The foremost of the Malla chiefs exerting in various ways, could not cause the pyre to catch fire.

1. Upadhi is also translated as ‘Substratum’. There are four substrata of a being which are as follows:—Khandha, Kama, Kilesa and Kamma. Childers says that an arahat { saint } is free from substratum but not of all the four substrata since he possesses one of them rupa khandha. { Pali Dictionary, p. 526 }. When an arahat dies, the rupa khandha, the remaining substratum, is also destroyed.

2. Dīgha Nikāya, Vol II., p. 138.

44 and 45. Dividing garments etc., great pots, and valuable pyres into two according to the wish of the Thera Mahākassapa, he came out. The feet of the Teacher were placed on the head of Kassapa and when saluted were replaced in their usual position.

46. By the influence of the gods the funeral pyre caught fire, there were no ashes nor charcoal (left) of the body of the Teacher, which was burnt.

47. The remaining relics which were as bright as pearl and gold, were scattered in various ways according to the desire¹ of the Buddha.

48. The skull, two collar-bones and four teeth-these seven relics of the Teacher were not scattered.

49. Falling from the sky and going higher up from the earth, streams of water all round put out the fire on the pyre.

50. Thero named Sarabhu who was possessed of analytical knowledge, endowed with miraculous power, was a disciple of Thera Sāriputta.

51. Taking the collar-bone from the pyre and placing (it) at Mahiyangana,² he built a thūpa named Kañcuka.

52. The sage who destroyed the bonds, the Compassionate One named Khema took the left tooth relic from the pyre.

53. and 54. The chief of the brahmins, Dona, pacifying the quarrel which arose for the relic of the Teacher among the eight kings, dividing the remaining relics into eight parts, gave to the eight kings of various cities.

1. Adhitthāna lit. means wish, desire.

2. A great vihāra at Ceylon. By the site of the Mahiyangana vihāra, the thūpa stands.

55. The kings being delighted taking the relics, went to their respective kingdoms and built the Cetiyas there.

56. One tooth-relic was honoured and worshipped by Surinda, one by the inhabitants of Gandhāra and one by the serpent kings.

57. Then Khema gave the tooth-relic held by him to King Brahmadatta of Dantapura, capital of Kalinga.

58. He preaching dhamma and removing the heretical views, caused the king to put his faith in three excellent gems.¹

59. The king removed impurities, miserliness, etc., plunged in the great ocean of nectar of dhamma of the chief of the sages.

60. The chief of men extinguished the fire² of poverty like the raining clouds showering various kinds of gems.

61 to 63. The king made a temple for the tooth-relic which was adorned with garlands of pendent pearls bedecked with gold, surrounded by the kūtagāras,³ difficult to be seen on account of the lustre of various gems, attractive to the eyes, which was a vehicle to heaven and nirvāna and which brought about pleasure, and he made a stool for the relic as bright as gems.

64. Putting the tooth-relic of the great sage there, he worshipped (it) with various objects of worship throughout the day and night strenuously.

65. Accumulating heaps of merit and giving up the human body, he decorated the celestial body.

1. Buddham, Dhammam and Samgham.

2. Nidāgħa lit. means Summer.

3. Pinnacled houses.

66. Then his legitimate son named Kāśirāja having obtained the kingdom, removed the arrow of sorrow of the ministers.

67. Having worshipped the tooth-relic with flowers, perfumes, etc., he used to light the temple containing the tooth-relic with jewelled lamps always.

68. Thus the king accumulating merit, giving up his own body, went to the city of Sakka, chief of the gods.

69. The king named Sunanda who used to give delight to the righteous and who was faithful to the teaching of the Buddha, was his son.

70. He honouring the tooth-relic of one who has seen the end of what is to be known, with great devotion, went to the gods.

71. Then many other kings of the world gradually worshipped the tooth-relic of the chief of the sages.

72. The king named Guhasīva whose order cannot be disobeyed, obtaining the kingdom, favoured the multitude.

73. He worshipped the niganthas (Jains), who were cunning, enveloped in the darkness of ignorance, hankering after gain and fame and ignorant of the welfare of their own and of others.¹

74. Just as in the night of the rainy season, the moon is covered with delusion, the chief of men could not get himself illuminated by the rays of the good qualities.

75. Other creatures (his subjects) could not cross (go beyond) the right path as he was away from the path of dhamma (righteousness) and as he had entered the forest of heretics.

1. Please note the rivalry between the Jains and Buddhists. For a detailed account, see my 'Historical Gleanings' Chap. VI.

76—78. The citizens decorating the city with many valuable flowers, with golden gates, garlands, banners and worshipping with sounds of praise and bliss, with dance and music, with gold and silver flowers and scented powder, etc., the tooth-relic of the Buddha made a sound like the sound of the ocean when the world was destroyed.

79. The chief of men opening the window of the palace, while seeing, saw the multitude engaged in worship.

80. In the assembly of the ministers, the king being astonished and eager said thus:—

81. ‘What is this wonder ? What is this miracle ? Why is this city engaged in festivities ?’

82. Then the minister who was intelligent and faithful to the Buddha, informed the King, not knowing the influence of the Exalted Buddha.

83. Oh King, this relic of the Buddha who is the lord of all and who has seen the destruction of desires, has been brought by Thera Khema.

84. Old kings of this place worshipping the relic, being associated with good friends, became gods.

85. All the citizens who were desirous of happiness in future worlds worshipped the relic of the Teacher, approaching it.

86. The king listening to the well-spoken dhamma of his minister, removing the impurity of wrong view, had faith in the three gems.

87. The king worshipping the relic, which was wonderful, dissatisfied the heretics and satisfied others.

88. All these were shameless, devoid of qualities such as faith, hard-hearted, cheats, fools and obstacles to (acquire) heaven and emancipation.

89. King Guhasiva thinking thus, banished all the niganthas from his kingdom.

90. Then all the niganthas who were burnt by the fire of anger, came to the city of Paṭaliputta, like fire sprinkled with ghee.

91. At that time there was a king who was powerful and lord of Jambudīpa¹ named Pāṇḍu having a large army.

92. All the niganthas who were blinded with anger and who were backbiters, having approached the king, said this word.

93. ‘You always salute gods, Siva, Brahma, etc., who are endowed with miraculous powers and who should be worshipped by all gods and men.’

94. ‘Now, your subordinate king, Guhasiva, blaming such gods, worships the bone of the dead.’

95. The king who was under the influence of anger, listening to their word, said to Cittayāna who was a hero and a subordinate king.

96. ‘Go to the kingdom of Kāliṅga and bring Guhasiva here, the bone of the dead is worshipped by him, day and night.

97. Then the King Cittayāna equipped with his own large fourfold army started from that city.

98. The king followed by his own army, proceeding not far from Dantapur, pitched his tent.

99. The King Kāliṅga hearing of his advent, satisfied the king with elephants, gems and other presents

1. Continent of India.

100. Knowing the good intention of King Guhasiva, Cittayāna entered Dantapura with the army.

101. The king saw the city prosperous with alms-houses, decorated with walls, towers, buildings, palaces, and valuable paintings.

102. Then Sumana went and entered the palace and informed Guhasiva of the order of the King Pāṇḍu.

103. Hearing his order which was rigid and difficult to disobey, with cheerful face he told Cittayāna.

104 to 107. For the good of the whole world, by giving the eyes in charity, strenuously accumulating the qualities which bring about bodhi in many Kalpas, one who has reached the shore of all dhammas by pure knowledge, conquering the army of Māra¹ and bringing about the destruction of all sins, he who has saved the multitude from the ocean of existence by means of the barge of righteousness, disregarding his own taste for happiness in the present existence, surely the multitude is deprived, not knowing the Buddha, god of gods and refuge of all creatures.

108. The king listening to the description of the Teacher, shedding tears of joy, expressed his faith.

109. Guhasiva seeing Cittayāna who was satisfied, with him came to the valuable temple containing the relic of the Teacher.

110 and 111. The jewelled stūpa was decorated with golden garlands, jewelled small bells, doorpanes of sapphire, hanging pearl garlands, coral garlands, and with door frames decorated with sandal wood.

1. Māra is Christian Satan, Hindu Kāmadeva. For a detailed account of Māra and his army, see my "The Buddhist Conception of Māra."

112 and 113. Then the casket of relic decorated with gems, under a white canopy, he being pleased, saw the temple of relic with the stool as bright as gem, high, having the roof adorned with lapis lazuli and having the tower with picture of fish and he was astonished.

114 and 115. Then the lord of Kalinga opening the casket, putting his right knee on the ground, recollecting the qualities such as Dasabalas¹ etc., of the excellent Buddha, prayed with folded hands.

116. At the foot of the Gandamba tree, to subdue the heretics, two wonderful miracles were shown by you.

117. All people became delighted making a courtyard of all world cycles, full of water and fire coming out of the upper part of the body, etc.

118 and 119. Preaching Abhidhamma to those who drink ambrosia (*i. e.* nectar), for three months coming down from the Tāvatimsa heaven to the city of Sankassa, you are

1. Dasabala is an epithet of the Buddha. Pasabala or ten powers or potentialities. The ten balas or forces belonging to a Buddha are ten kinds of knowledge. They are as follows:—

1. Knowledge of the cause and the non-cause.
2. " past, present and future Kammas.
3. " the way leading to all directions.
4. " diverse nature of persons.
5. " inclination of other beings.
6. " senses of other beings.
7. " meditation, concentration, emancipation, attainments and freedom from impurities.
8. Knowledge of remembering previous births.
9. " the birth and death of beings.
10. " the extinction of sins.

worshipped by Brahmās, Devas, Asuras, etc., who were the holders of umbrellas, yak-tails, and couches, etc., in various ways.

120. Standing on the jewelled staircase made by Vissakamma, the miracle called Lokavivarana¹ was shown.

121. Oh King of the Sages ! in many places many miracles were shown by you, self-born.²

122. Even to-day, the miracle which brings the happiness of heaven and emancipation should be shown by you to men who see (it).

123. The tooth-relic going up to the sky, shooting forth rays as white as silver, as beautiful as moon beams, emitting smokes in all directions instantly, burning suddenly, and being extinguished next moment, performed miracles pleasing to the eye.

124. The King Cittayāna became pleased seeing the greatly beautiful wonder, throwing aside the snare of wrong belief known from a long-time, he by worshipping the relic in various ways, acquired excellent merit with all his army, taking refuge in the Buddha who is peerless.

Here ends the Chapter Second.

CHAPTER THIRD.

1. Then Cittayāna who was patient and greatly pleased, informed him of the order of King Pandu, Lord of Kalinga, which was difficult to violate.

1. Lit. means ‘opening of the world.’ The whole world cycle was visible to the naked eye of all human beings.

2. The Buddha was self-born in the sense that he obtained enlightenment by his own wisdom.

2 to 7. The king decorating Dantapura with banners, flowers, incense and towers, having the rays of the sun shut up by means of a big canopy, carrying the valuable casket containing the relic on his own head, followed by town and country people, with eyes full of tears, mounting the chariot as beautiful as the morning sun with a decorated carpet with a white umbrella on its top as white as the interior of a conch, with a large army like a sea flowing over the flooded shore, the mind but not the body of the multitude who was returning, was following (him), going along the path of Pātaliputta, very broad, long, bestrewn with flowers, well-decorated with pots full of water and well-spread with sands everywhere, the Lord of Kalinga daily worshipped with forest gods, the tooth-relic on the way, with dance, songs, music and flowers.

8. The lord of men reached the city named Pātaliputta, taking the tooth-relic, gradually going along the path which was difficult to cross because of seas and mountains.

9. Then the King of kings seeing the king of Kalinga free from fear and doubt in the midst of the assembly, being angry told the niganthas who were backbiters.

10. Giving up gods who should be worshipped, the bone of a dead person was worshipped by him, now quickly throw (it) into the burning charcoal and burn.

11. Then the niganthas who were pleased, made a heap of burning charcoal having no flame, big and deep in the royal courtyard.

12. The heretics who were blind with delusion, threw the tooth-relic into that (fire) burning all round, fearful like the bright Roruva Hell.

13. By its influence, the lotus coming out of the mass of fire, like the wheels of a chariot, blossomed with pollens shooting out all round and as beautiful as filament.

14. At that moment the tooth-relic resting on the corner of a lotus, illuminated all the directions with lustre as white as the Kunda flowers.

15. Men, who became pleased seeing the miracle, worshipping the tooth-relic with gems, etc., gave up their respective false beliefs.

16. The King Pandu not giving up the false belief which was cherished for a long time, placing the tooth-relic on a chopping block, caused it to be struck by a piece of stone.

17. The tooth-relic which entered the chopping block, the half of it being visible, illuminated all directions with rays like the sun shining on the eastern mountain.

18. Seeing the influence of the tooth-relic of the Conqueror, the chief king became astonished. Then one jealous nigantha (Jain) said thus to the king of kings:—

19. There were various incarnations on earth, Rama, etc., of god Janaddana, this bone of the dead was one portion of Janaddana's body; if it was not, how could such influence be possible ?

20. A portion of the body of one who had surely acquired the state of a human being and who afterwards became a god, this saying should be real.

21. Describing various qualities of Narayana who is endowed with the miraculous power, bringing out that (the relic) which had entered into the chopping block, in my presence.

22. Making the faces of the people beautiful like lotus, accept whatever you like, the king said thus to the garrulous niganthas.

23. The heretics praising the god Visnu mentioning his various qualities, the wicked besprinkled (it) with water, the relic did not move from the place where it stood.

24. Speaking ill of the niganthas, the lord of the earth caused the drum to be beaten in his own city searching for the means of bringing out the relic.

25. He who would bring out the relic which had entered the chopping block, obtaining great wealth from the king, would obtain happiness.

26. Subhadda, son of a banker, who was desirous of acquiring merit and who had faith in the Buddha, hearing the great sound of the drum, in that city, went to the assembly of the king, fearless to speak the truth.

27. Then he saluting the Chief King described the influence of the virtues of the all-knowing in a good language to the members of the assembly, with a mind free from sin.

28. Buying land, causing the beautiful Jetavana hermitage to be built with great wealth and giving (it) to the Conqueror, he waited upon him with four requisites.¹

29. The chief of the bankers, Anāthapindika, who had realised dhamma, was my great grandfather. You now show your devotion to the lord of the three worlds, king of Righteousness.

30. The greatly wise making this declaration putting his upper garment on one shoulder, placing his right knee on the earth, said with folded hands:—

1. Food, medicine, yellow robes and dwelling place.

31. Elephant named Chaddanta who was pierced with a poisoned arrow, whose body was besmeared with blood, cutting the teeth which were burning with six coloured rays, gave them to the hunter.¹

32. (Then) he being born as a hare, being virtuous, ready to offer his body or part of it in charity (ajjhattadāna) gave his own body roasted in a heap of burning charcoal² to a hungry brahmin.

33. He, being born as the best king Sivi, not satisfied with offering external things in charity, for enlightenment, gave bright eyes to an old blind brahmin.³

34. He, being born as Khantivādī, when King Kalabū was cutting the hands and feet and his body was besmeared with blood, was patient (calm) being compassionate to those who gave him fame.⁴

35. He, who being born as Dhammapāla, when he was seven months old, when his father Patāparāja being angry, was murdering him, did not pollute his mind.⁵

36. He, being born as a monkey, when he saved a wicked person from (falling into) a pit in a forest, his own head being broken on a slab of stone (by that wicked person), brought the wicked person to a safe place.

37. The banker made charitable gifts, standing on a great lotus which had just blossomed piercing through the burning heap of charcoal prepared by angry Māra.

1. Cf. Chaddanta Jātaka (Fausboll) vol. V, pp. 36-57.

2. Cf. Sasa Jātaka, Jātaka (Fausboll), vol. III, pp. 51-56.

3. Cf. Sivi Jātaka, Jātaka (Fausboll), vol. IV, pp. 401-412.

4. Cf. Khantivādī Jātaka, Jātaka (Fausboll), vol. III, pp. 39-43.

5. Cf. Dhammapāla Jātaka, Jātaka [Fausboll], vol. III, pp. 178-182.

38. A male deer in order to save a pregnant and terrified female deer from being killed, placed his own head on the chopping block, other flocks of creatures became freed (by the male deer).¹

39. He being born as Sambhava when he was seven years old, playing with dust on the road, by the grace of the All-knowing, explained the intricate question asked by Sucirata.²

40. Giving up hope of his own life, having his belly tied with a piece of cane, the lord of the monkies saved many thousands of monkies from being killed.

41. Tundilasūkaro satisfying men by the nectar of dhamma, preached dhamma for a long time like a sage himself writing a book on logic.³

42. He, who had keen wisdom, named Vidhura, subdued a Yakkha named Punnaka who was rough, an enemy, endowed with a miraculous power, absorbed in sensual pleasures on the top of the Kālāgiri mountain.⁴

43. He who was intelligent (*i. e.* the Buddha), being born as young Vattaka (bird) having no wings and lying down in the nest, put out the blazing forest fire by means of truth like clouds extinguishing fire by a shower of rain.⁵

1. Cf. Nigrodhamiga Jātaka, Jātaka (Fausboll), vol. I, pp. 149-153.

2. Cf. Sambhava Jātaka, Jātaka vol. V, pp. 57 foll.

3. Cf. Tundilasūkara Jātaka, Jātaka (Fausboll) vol. III, pp. 286-293.

4. Cf. Punnaka Yakkha, Vidhurapandita Jātaka, Jātaka (Fausboll) vol. VI, pp. 255 foll.

5. Cf. Vattaka Jātaka, Jātaka [Fausboll] vol. I, pp. 212-215.

44. He, being born as the King of fish, seeing the fish thirsty and troubled for want of rains, filled the kingdom in a moment with a great flood by his truthful speech.

45. He, being born as Vessantara, gave his wife and children in his Vessantara birth, well decorated elephants, horses, chariots, etc., which caused the earth to tremble.¹

46. Becoming a Buddha and not caring for happiness in the present existence, being compassionate, bearing up all insults, etc., who did good to the world which was difficult to perform.

47. Who subdued Yakṣa Ālavaka endowed with great miraculous power, unconquerable by weapons, who was subject to ignorance with his fearful fourfold army.²

48. The sage conquered the excellent Brahmā, piercing through the false belief which was formerly rooted, making a Brahma-loka distressed by garlands of fire coming out of the body.³

49. He subdued the elephant named Dhanapala running in the front, causing buildings, towers, etc., to fall down, with cheeks washed by mada,⁴ which was to be subdued by a strong goad like a fearful Māra.⁵

1. Cf. Vessantara Jātaka, Jātaka [Fausboll] vol. VI, pp. 479 foll.

2. Cf. Ālvaka Sutta, Sutta-Nipata (P. T. S.).

3. This stanza refers to the conversion of Baka Brahmā by the Buddha. Cf the stanza 8 of the Jayamangala Gāthā of the Catubhānavāra.

4. Mada means juice which flows from an elephant's temples when in rut.

5. Cf. Jātaka, vol. III, p. 293.

50. The Compassionate One subdued the thief named Āngulimāla, difficult to be subdued by others following with swords raised, whose hands and feet were coloured red with human blood.¹

51. The king of Righteousness, who conquered the group of enemies, preaching the excellent Dhammacakka (Wheel of Law) caused the whole congregation to bathe in the ocean named True Law.

52. This was the relic of the greatly Compassionate One, who was fearless on account of knowledge, who had immense knowledge, who had no rival, the Tathāgata,² King of True Law.

53. By this truth let the relic of the Conqueror quickly going up to the sky and shining like the moon beam, remove the doubts of the multitude.

54. At that time the tooth-relic of the Conqueror going up to the sky, illuminating all directions like the morning star, satisfied the people who were free from doubts.

55. Then coming down from the sky, it resting on the head of the son of the banker, pleased him who was as steeped in devotion as a body bathed in nectar.

1. Cf. Angulimala Sutta, Majjhima Nikaya, vol. II, pp. 97 foll.

2. The Buddha is called the Tathāgata for eight reasons:—
 { a } he has come in the same way, { b } he has gone in the same way, { c } he is endowed with the sign of Tatha [truth], { d } he is supremely enlightened in Tathadhamma [truth] as it should be, { e } he has seen tatha [truth], { f } he preaches tatha [truth], { g } he does tatha [truthfully], { h } he overcomes all. (Vide Sumangalavilasini, P. T. S. edition, part I, pp. 59-68).

56. The niganthas seeing the miracle, said thus to King Pandu: it is the force of the miraculous power of the son of the banker, oh Lord, this is not the influence of the relic.

57. The King hearing their word said thus to the son of the banker named Subhadda: 'show such a kind of miracle as will persuade them to believe.'

58. Then Subhadda kept the relic of the lord of men in a golden bowl, full of sweet scented and cold water, remembering the wonderful actions.

59. It moving hither and thither, like a swan dipping and rising, in the sweet scented water, turning to the right hand side, made the people shed tears of joy.

60. Then making a pit on the path and throwing the relic into it, he filled it up with dust and caused it to be trampled by many elephants.

61. Lotus arose like a wheel piercing through the earth, resting on a jewelled pericarp, shining with silver pollens, having leaves like golden plates.

62. The relic of the Conqueror was seen in a moment, illuminating all directions, resting on that lotus, having light blue pollens in a circle.

63. Men threw clothes and ornaments, caused a shower of flowers, filled the city with sounds of sadhu, sadhu and with sounds of clapping of hands.

64. The heretics making known to the King that it was a fraudulent (affair) threw the relic into a moat which became loathsome on account of rotten dead bodies etc.

65. At that moment it was converted into a tank like Nanda, full of five kinds of lotus, enjoyed by ducks, made pleasant with the humming of bees sucking honey.

66. Elephants sent forth joyous sounds, horses neighed, men clapped their hands; drums, etc., were well sounded.

67. Men praised with songs of praise, those who had shame as ornament danced, men danced placing their garments on the head, those who were overwhelmed with joy, struck their arms.

68. The sky was covered with thick clouds, with smoke like the smoke of incense and aguru. At that time the city was made of cloth and was (decorated) with many raised flags.

69. Witnessing the inconceivable miracle, all the ministers became pleased, having approached King Pāṇḍu, asked him to engage himself in doing good deed.

70. Oh King ! seeing such a miraculous power of the lord of sages if he did not show the least faith, what was the use of his wisdom ?

71. Oh King ! to be pleased with the qualities that bring faith is the characteristic of a good man, when the moon appears, all the lilies blossom.

72. Oh King ! do not give up the path to heaven (persuaded) by the words of those wicked, who is the wise searching for a right path, who will walk with the blind ?

73. Powerful kings, Kappiṇa, Bimbisāra,¹ Suddhodana,² etc., making the King of Righteousness as their refuge, cordially drank the nectar of dhamma.

74. Lord of heaven having 1,000 eyes, whose existence was destroyed, approaching the lord of sages whose existence

1. Sumangala-vilāsinī, pt. I., p. 133.

2. See my "Some Kṣatriya Tribes of Ancient India" pp. 180, 189, etc.

was destroyed, hearing the pure dhamma, got life in the present existence.

75. Oh Lord of men, quickly make your mind believe in the god of gods, Conqueror of five Māras, King of excellent dhamma, to attain heaven and emancipation.

76. The King hearing their word, free from doubts in three refuges, being satisfied, in the midst of the assembly, told the commander-in-chief who did his own work.

77. I am deceived, staying in my kingdom long following the wrong path, not putting faith in the qualites of the three gems which cause the destruction of existence.

78. I blew the fire-fly with delusion, being troubled by cold, while the fire with smoke was burning, being thirsty, giving up the waters of the ocean, I drank illusory water through negligence.

79. Giving up neetar for ever, desirous of getting life, took strong poison, giving up the cluster of campaka flowers, I bore the weight of a snake on my collar-bones.¹

80. Going quickly to the moat and after praying you to bring the tooth-relic of the Conqueror, now by worship I shall perform meritorious deeds which bring happiness everywhere.

81. Then he going to the moat, the Commander-in-chief being greatly pleased, saluting the relic of the lord of sages, prayed for the welfare of the king.

82. Giving up false belief which was long acted upon, the King obtained faith in the Blessed One coming to the palace, the faith of the king in the three gems became increased.

1. It should be 'shoulder' but in the text the word 'Jattusu' occurs which means 'on the collar bones.'

83. At that moment the tanks became decorated with blossomed golden lotuses, the sky became decorated with new stars like the Mandakini Heaven.

84. The relic of the King filled the whole city with lusture white like the white Jesmin, which appeared like the bed of the ocean, like a flock of swans descending on a group of lotus from a lotus.

85. In the presence of the multitude, it did great good to the Commander-in-chief resting on his folded hands which appeared like a red lotus.

86. The King hearing this news, being pleased, going on foot, obtaining double faith, being astonished said with folded hands:—

87. Oh King ! men who are skilful in trade, rubbing on a stone ascertain the value of the excellent gold, this old custom was practised.

88. Skilful men place the gem on the top of the royal crown in order to decorate, cleansing it by burning, although it is dug out of a great mine.

89. Now you in order to test, oh King ! I have done everything, oh greatly wise ! pardon my great fault, quickly decorate my head.

90. Then the tooth-relic which was placed on his crown emitting lusture like the rays of the gem, gave forth white rays to the people (subjects) like streams of milk coming out of affection (affectionate breasts).

91. He carrying the tooth-relic on the head, going round the city, worshipping (it) with flowers, etc., brought (it) to the decorated harem.

92. The King placing the relic of the Conqueror on the excellent throne, bright with gem, having a valuable white umbrella spread over it, worshipped (it) with gems, etc.

93. The King taking refuge in three gems, Buddha, etc., till his death, being compassionate, giving up hatred, satisfied all people by his qualities.

94. The King built a well-decorated temple for the relic, with his great devotion, with the lustre of various gems shining like the sun (*i. e.* one having 1,000 rays).

95. He kept the relic in the room of the relic, decorating the whole city, not being satisfied with the other modes of worship, he offered the kingdom (to it) with wealth and pleasure.

96. Inviting King Guhasiva, honouring him like his own self, the chief king who was faithful, accumulated various kinds of merit, *e. g.* dāna, etc.

97. Then the King who used to think of the good of others and who cared for the good and happiness of others, giving up the company of the wicked, which is the cause of the suffering, running on the path which was easily passable, and brightened by the sayings of the Exalted One, properly did great good to the world.

Here ends the Chapter Third.

CHAPTER FOURTH.

1. When the lord of the world was performing the duties of a king, King Khiradhāra who had an army skilful in war, who subdued the vanity of enemies by the strength of his arms, who was purse-proud, being ready for battle, invaded Dantapura.

2. The King seeing the excellent elephant coming to the door of the cave like the king of the lion free from fear, opposed the king who came near to his own city with a large army.

3. Pañdu conquered Khiradhbāra in a great battle in which horrible sounds were made by the various classes of warriors and in which there was a shower of many sharp arrows, the sky was covered with heaps of dust.

4. Then the chief king doing good to the kingdom, giving the charge of his kingdom to his son, causing Guha-sīva to accept the tooth-relic of the Blessed One, sent him to his kingdom, honouring him.

5. The lord of the earth having acquired self-control for a long time, satisfying the beggars with various things, after the dissolution of the body, was reborn in heaven and he obtained the fruition of merit which was great and which was prayed for.

6. King Guhasīva bringing the relic of the sage to his city, honouring (it) properly, engaging men on the path leading to heaven, lived accumulating excellent merits.

7. Son of the king of Ujjain had great influence and was faithful in early age, in order to worship the relic of the Buddha who was endowed with ten potentialities, Prince named Danta came to the excellent city of that king.

8. The prince who had a good many qualities, being pleased with the king of Kaliṅga for his merits, performing with devotion various kinds of worship, lived daily worshipping the relic of the Blessed One.

9. There was a daughter of King Guhaśīva named Hemamālā who had eyes like blossomed blue lotuses, whose

gait was like that of a female swan, who had a handsome face like lotus, beautiful locks of hair and who was bent down with the weight of breasts.

10. King Guhasīva knowing the prince who was born in a good family, who had many good qualities, who was fit to become a friend, affectionately gave his daughter (in marriage) to the prince.

11. The king fully engaging the prince with his large retinue to guard the tooth-relic of the lord, pleasing him with thousand cows, buffaloes, etc., placed (him) in a position worthy of his wealth.

12. When the King Khiradhāra was killed in the battle, the princes who were nephews came to the Malaya forest, collecting a large and powerful army, they came near the city to take the relic.

13. They making their abode near the city, sent the message unpleasing to the ear (thus):—give us at once the tooth-relic of the Blessed One or fight the battle which brings fame and prosperity.

14. and 15. Then the King hearing the news spoke in private to the prince, “As long as I live I will not give the relic to others. If I cannot conquer them, you go to the island of Lankā in the guise of a brahmin taking the tooth-relic worshipped by gods and men. Then hearing the lofty words of the uncle, the prince named Danta said thus to Guhasīva:

16. “Who is there in Ceylon ? Who is my friend and a friend of yours ? Who is there who worships the lotus-like feet of the Conqueror ? How shall I carry the tooth-relic of the Conqueror to Ceylon which is a small country on the other side of the ocean ?

17. Guhasiva said to the prince, who was a nephew, "The body relic of the Buddha is kept in Ceylon, Dhamma of the Teacher, which is able to put an end to the fear of existence (repeated births), prevails (there), innumerable bhikkhus live there.

18. The King Mahasena who was my bosom friend, who was devoted to the worship of the pair of lotus-like feet of the Conqueror, sent presents of various gems, (even) asking for the water touched by the relic.

19. The lord of men who was intelligent, was able to worship the tooth-relic of the Blessed One, which was worthy of worship—you who are away from your own country, are able to help properly by bestowing various things of enjoyment.

20. Thus consoling, the husband of his own daughter, King Guhasiva collecting an army, went to the battlefield and fighting with the princes, met with his death.

21. Then the prince named Danta hearing the news of the uncle, unpleasing to the ear, taking the guise of a brahmin taking the tooth-relic, quickly fled from the city.

22. Soon reaching the southern country he who was steadfast, who was firm in his nature, by the miraculous power of the gods, crossing a big river, full of water, concealed the tooth-relic in a heap of sand.

23. Again going through the city in disguise, taking his wife he came there quickly. Worshipping the tooth-relic of the Blessed One, which was placed in a heap of sand, he lived in another bush.

24. Then a thera going through the sky, seeing various kinds of rays of the relic continually coming out from the

heap of sand, he worshipped the relic of the Blessed One, coming down to the spot.

25. The couple seeing a son of the sage, being pleased, told everything concerning their advent there. The son of the Exalted Buddha who was engaged in guarding the relic and who was also engaged in doing good to others, told both of them :

26. ' You carry the body relic of the Buddha to Ceylon, not taking into account the bodily trouble, which is free from fear.

27. The son of the Blessed One who was steadfast, speaking to the couple, preaching the excellent dhamma, removing to a great extent the deep-set arrow of sorrow, reached his own abode through the air.

28. The King of the serpents who used to dwell in the nāga world, who was powerful, named Pañdubhāra, came to the river, coming out of his own excellent city, moving according to his wish, he came to the spot at that time.

29. Seeing the rays beautiful like the beams of the moon issuing from the heap of pure sand, enquiring with doubt as to how it was that the relic of the sage was put into the heap of sand, he saw.

30. Then he respectfully with an invisible body, swallowing up the casket made of gems with the relic (in it), spreading his big body, lay down covering the high gold mountain king (Mount Sumeru) with his body.

31. The couple desirous of going near the sea, not seeing the tooth-relic kept under the sand of the bank, shedding tears, being troubled by sorrow at that moment, remembered the excellent son of the Blessed One.

32. Then the son of the Blessed One knowing the thought, quickly came to the couple whose face was pale on account of sorrow and heard that the relic of the Conqueror which was kept concealed in a heap of sand and worshipped by the couple, was not seen.

33. The mendicant through the influence of the celestial eyes, saw the serpent king lie down by the side of the Ratanagiri.¹ He at that moment assumed the body of the king of birds² covering the sky, spreading his big wings.

34. Dividing the vast sea into two with the strong wind caused by his own wings, running quickly, making a terrible sound, he went to the king of serpents seated at the foot of Meru (the Mount Meru).

35. At that moment the king of serpents who threw away the garb of the serpent, being excited through fear, reducing the body, going quickly, worshipping his feet said thus to the lord of the sages in a sweet and humble voice.

36. The Buddhas are born for the welfare of all people, the worship of the relic is for the good of the people, I worshipping the valuable relic of the Conqueror, shall accumulate great fruits of merit—I held the relic.

37. This (tooth relic) was being taken to Ceylon, the abode of men who are able to realise the truth. Being told, "give the body relic of the excellent sage", king of the serpents gave the casket with the relic in it.

38. Thera throwing aside the body³ of the king of birds, many fierce-looking fish rising up from the sea, gave to the couple, the children of kings, the relic resembling the goddess of fortune in all world cycles.

1. Known as Merupabbata.

2. Gadura.

3. Garb will be the better rendering.

39. Then the lord of the restrained who performed many deeds, went away, carrying on the head the tooth-relic of the Blessed One, while various kinds of great worship were performed on the road by the forest gods, they started from the spot.

40. Everywhere was the path bestrewn with pure sands, free from thorns, etc., the scented wind blowing gently, while they were on the way, because of the influence of the tooth-relic, the inhabitants of the city and country respected them properly.

41. Always followed by the gods voluntarily, with hands full of flowers and scented powder, passing through the path which was difficult to cross and impassable on account of the forest, they quickly went to the port of Tambalitti.¹

42. Then they saw the ship with the planks strongly fixed, the big mast well-fixed, the big oars guided by skilful captain which was of its own accord going to Laṅkā and which was occupied by merchants.

43. Then the foremost brahmins desiring to go to Ceylon, quickly going to the merchant,² said in a sweet and pleasing voice, when he who became pleased gave his consent,³ they got into their ship.

44. When they taking the relic, had gone to the sea, the horrible roarings of the sea became quiet, gentle; scented and pleasing northern wind blew and all the quarters became clear and beautiful.

45. On the blue and beautiful sky, like Gaṇura, the ship incessantly moving through the force of the strong

1. Tamluk.

2. Here it really means Captain of the ship.

3. Sādhu (all right). Thus the Consent was given.

wind, the coasts, mountains, etc., being invisible, entered on the mid-sea bestrewn with flower-like forms.

46. Then the sea became fearfully stormy, and it was full of waves as high as the mountain summit, the sky was stifled with the horrible and ear-rending sounds and the sea resounded with sounds like cries of panic-stricken people, throughout the night.

47. When the rays of the new sun reached the summit of the mountain at the end of the night, the sea having its roarings quietened shone like a top decorated with blue gems.

48-50. Some serpents with spreading hoods horrible to look at, some with celestial bodies having scented flowers in their hands, some holding beautiful jewelled lamps, some carrying on their heads clusters of fruits and flowers, some carrying on their collar-bones blossomed lotuses, some raising golden jars, others holding banners moved by the wind, others (holding) in their hands caskets full of beautiful and golden powders, some dancing cleverly and wisely, some singing sweet and melodious songs, some playing many musical instruments, arose to worship the body relic of the excellent sage.

51. Beautiful locks of hair of that princess emitted rays like straight silver spokes, the tooth-relic of the excellent sage rising up to the sky, like moon beams coming from the blue cloud.

52. Seeing the incomparable influence of the relic, there was no end of the words "Sadhu", etc., which spread like the sky, resounded by the hissing sound of the delighted snakes at that moment.

53. The tooth-relic of the Blessed One entered into her locks of hair, coming down from the sky, those snakes stop-

ping the ship, fervently worshipped it for seven days and nights.

54. Seeing the ship motionless in the midst of the sea like a fixed abode in the sky, the couple being fearful, both recollect ed the son of the Buddha¹ who was endowed with miraculous powers.

55. Then the son of the sage knowing their thought, going, trampling the cloud in the sky, in the guise of a big Gadura, caused the serpents who became fearful to fly away quickly.

56. Thus when the son of the Buddha went away removing the fear caused by the serpents, the ship with the banners moved by wind breaking the high waves by the force of her motion, quickly reached the port of Laṅkā, like many clouds, by the miraculous power of the thera.

Here ends the Chapter Fourth.

CHAPTER FIFTH.

1. In the ninth year of King Kittisirimegha, son of Mabādisena, the couple coming down to the port, lived in a beautiful temple of god.

2. The excellent brahmin seeing them on the road at night, satisfied them with good food and drink, at the end of the night, he informed the couple of the path leading to Anurādhapura.

3. They taking the excellent tooth-relic of the Conqueror, being honoured by the excellent brahmin, starting

1. Here it refer to the Buddhist bhikkhu already mentioned in Stanzas 24 and 32 of this chapter.

from the port, walking a long distance, reached a village at the gate of Anurādhapura.

4. The couple after satisfying the pious and excellent man, reached the country. They heard that the King of Ceylon named Mahādisena, died long ago, being attacked with some disease.

5. They being oppressed with grief which arose like a mountain, lamented much being puzzled, all quarters and subquarters appeared dark to those whose mind was puzzled.

6. The couple became free from sorrow, like a great forest fire extinguished by rain by the side of a mountain, listening to the faith in three gems of King Kittisirimegha who was ruling.

7. Both of them going near, spoke about the news of the relic, having received hospitality, going near him, hearing that there was in a mahāvihāra named Meghagiri a bhikkhu who was intimately connected with the king.

8. The excellent sage hearing the news of the tooth-relic, became pleased as if his body was besmeared with the juice of ambrosia and he then kept the relic which was free from impurities, in his own house decorated with silk canopies.

9. This (the excellent bhikkhu) making grand arrangements for the comforts of the couple according to their wish, sent a bhikkhu to the King of Laṅkā to inform him of the great news.

10. One day in spring, the king enjoying the happiness of the sport in the garden with ladies, saw the bhikkhu whose appearance was bright, coming there from a distance.

11. He who was restrained, approaching the king, being pleased, informed (him) of the news. Hearing him, bearing the weight of great joy, the king was like one possessed of the Cakkharatāna.

12. The couple consisting of husband and wife who were brāhmaṇa and brāhmaṇī, taking the tooth-relic of the Conqueror, jointly would come to Laṅkā soon—the King of Laṅkā thought of such a true word of the prophesier.

13. Then the king who was faithful and who was pleased with a large retinue, went on foot to the Meghagiri-vihāra situated to the north-east of Anurādhapura.

14. Then he whose hairs of the body were on their end, seeing that the relic of the Blessed One would be difficult to obtain, besprinkling the big garland of pearls with tears coming out of joy, thought thus:—

15. “If I to-day worship (the relic) with my head which is difficult to be sacrificed and which holds the crown brightened with many gems, I shall not make a worthy worship of the relic of the Tathāgata, the only refuge of the three worlds.”

16. “Giving in charity the whole world having many gems, wealth and enjoyment, I make a worship suitable for him—who should think thus in the world with the mind which is not puzzled ?”

17. “My sovereignty over Laṅkā is small, the Buddha is great on account of various qualities, how shall I having small wealth, worship such a dasabala,¹ the only lord of the three worlds ?”

18. Thinking thus again and again he who was patient, became unconscious, being fanned by sorrowful servants with the wind of Yak-tail, he got back consciousness.

1. It refers to the Buddha, it is an epithet of the Buddha.

19. Sowing small quantity of seeds on the great earth, the wise get in time many wished-for things such as leaves, barks, flowers, fruits, etc.

20. Giving small offering to the Lord of Righteousness who was incomparable in various qualities, I should obtain in time the good effect, e. g., great happiness of heaven and salvation (Nirvāṇa).

21. Thinking thus the king whose face was like the full moon on account of excessive joy, offered the whole of the island of Laṅkā to the excellent tooth-relic of the All-knowing.

22. The bhikkhus who were well-versed in the Tripitaka,¹ Jātaka,² Bhāṇaka,³ Takka⁴ and Āgama,⁵ who were intelligent and who had three gems as the only refuge, as well as the people of the harem, being anxious, assembled there.

23. Then the Rāja said thus in the midst of the great assembly: The Buddha had white teeth. If it be the teeth of the Conqueror, it must be like the morning star, it should be white, how was it pale?

24. At that time the tooth-relic of the Buddha was whirling quickly for a moment with the rays scattered over the sky like a female swan spreading its two wings.

25. Spreading a white and valuable seat, keeping the relic of the Buddha on a good seat, the King (rājā) covered it with Jesmin flowers like the cloud after the rainy season.

1. Three baskets, Sutta, Vinaya and Abhidhamma.

2. Jātaka—birth stories of the Buddha.

3. Nikāyas (discourses), Dīgha, Majjhima, Anguttara, Samyutta and Khuddaka.

4. Logic.

5. Religious literature.

26. The relic of the Buddha quickly going upwards, resting on the top of the heap of flowers, shinning with rays as white as milk, (he) made the eyes of those who were seeing, motionless.

27. He, in order to test all the more, covered the relic which was on the seat with a hundred valuable clothes, keeping (it) on a piece of cloth which was like the foam of the sea of milk.

28. Piercing through a hundred clothes it rose up like the moon coming out of the white sea, and resting on them, it illuminated all directions with rays like Kunda flowers.

29. At that moment the earth with mountains made a horrible sound, uttering the word 'Sādhu' like the sea to see the wonder becoming quiet and the waves becoming calm.

30. Celestial flowers fell from the sky as if from a sāla tree full of flowers trembling like a mad elephant; heavenly women showed to the people (their) wonderful skill in dancing, etc., in heaven.

31. Celestial musicians sang songs beautiful, loud and produced by delight, celestial musical instruments gave out sounds deep, lofty, sweet and great.

32. The earth and the sky were sewn by cloud with 100 streams of water like 100 silver topes, all the directions were illuminated with priceless cloud, as if lighted by a hundred lamps of lightning.

33. Blowing up to the end of the forest of the Malaya mountain, beautified by the pollens of the blossomed flowers, wind which can remove the drop of sweat, blew slowly with dewdrops.

34. The King who became greatly delighted and with his two eyes well-expanded, seeing the wonderful miracle,

and the great joy of the people which was not seen before, made a great worship with gems, etc.

35. He carrying the relic on his head, standing under a white umbrella which was well-spread, entered the city of Anurādhapura, abode of the goddess of Fortune in a beautifully decorated chariot drawn by a pair of white horses.

36. The King who had great influence, placed the relic of the sage on the throne having a silk carpet on it and a white umbrella spread over it, in his well decorated palace which was like the temple of gods.

37. The King who was desirous of celestial happiness and emancipation building a valuable room for the relic inside the palace and keeping the relic of the chief of the sages, for its safety, worshipped it in various ways, day and night.

38. The lord of the three portions of Ceylon who became pleased, helped the couple giving them many gems, garments, etc., and villages inhabited by rich people.

39. The people of the country, town and city, etc., who were assembled, became anxious, not seeing the relic of the Blessed One, complained to the King speaking in high terms of the character of the Buddha.

40. The King of Righteousness, for the good of the whole world, was born on earth and did good to all people; for the welfare of the multitude, the relic was spread, we desire to worship the relic.

41. The King causing the bhikkhus to assemble, who were the inhabitants of a hermitage near the city of Anurādhapura, informed (them) of the desire of the people assembled, for the worship of the relic of the Teacher.

42. There, in the great assembly of the bhikkhus, a therā who was unrivalled in intelligence and who was compassionate, thus informed the great King of the three portions of Ceylon, who was accustomed to do good to the world.

43. He who does good to his followers—such is the nature of a great man—bringing outside the relic in spring, show (it) to the people praying for merit.

44. Listening to the good sayings of the excellent therā who was restrained, the chief of men again asked the congregation of monks, ‘where is that beautiful spot where this multitude would worship the relic ?

45. All the bhikkhus of the different parties praised their own abodes with enthusiasm. The King did not approve of their words nor did he disapprove of any word.

46. In the midst of the assembly of bhikkhus, the king again said on account of his indifferent attitude, this relic of the sage itself would go in a moment to its proper place.

47. Then the King going to his own abode, quickly making the lotus-like faces of the people praying for the salutation of the relic blossomed, directed to decorate the city and the path leading to the hermitage.

48. At that time the road was cleansed, watered¹ and beautified with a red cloth. The vaults were decorated with figures of tigers, etc., and adorned with gold.

49. The rays of the sun were shut out by shadow (canopy), flags moved by wind showed their dancing, the roads were equal in colour to that of the forest in spring, having well-grown plantain trees.

1. Literally it means that the dust was quiet by the besprinkling of water.

50. New jars full of water in hundreds, declare that the desire for the bliss of heaven and emancipation is being fulfilled, evil days were turned into good days with incense produced by comphor, tagara¹ and aguru.

51. Many pandals were decorated with hanging garlands of pearls, the bees were humming being attracted by the sweet scent of valuable flowers which were kept there.

52. Some robed in garment fit for the festival, went, some with baskets in their hands full of flowers, other people carrying the load of scented powder and others, with big umbrellas decorated with banners.

53. The Lord of Lankā placing the relic of the Lord of the three worlds in an excellent chariot drawn by a pair of horses as white as moon, blazing with the lusture of gems, saluting said thus:

54. The Buddha who went to the Bodhi-terrace² for enlightenment, to the tree Gandamba to destroy the heretics, to the Deer-Park of Isipatana³ to preach Dhamma, is himself going to-day to the spot which is fit for worship.

55. Then the King who was well-mannered, let go the flowery chariot which had no charioteer; with a large retinue he himself went afterwards performing an incomparable and special worship.

56. With sounds of the clapping of hands of the multitude, the neighing of horses, the sound of drum, the deep voice of elephants, the city appeared like a stormy sea.

57. The women of the family, who became pleased, were on both sides of the road, they threw gold ornaments from

1. Tagara means tagara flowers.

2. At Bodh-Gaya.

3. Sarnath at Benares.

windows, they showered flowers everywhere and they moved the clothes which were on their heads.¹

58. When the chariot came near the eastern gate like a ship on the sea, all people and monks who became pleased, worshipped (the relic) in various ways.

59. Then going round the city, the excellent chariot going out by the north gate, stood at the place where the Sage Mahinda gave a discourse on dhamma like a merchant-ship which has reached the landing *ghāṭ*.

60. At that place the King of Laṅkā bringing out of the casket decorated with gems, the excellent tooth-relic of the Conqueror, like the moon emerging out of the evening clouds, showed to the people of the country, town and city.

61. When the people who became greatly pleased, were showering garments, etc., in all directions, resounded by the sound of sacred songs sung by the delighted persons.

62 and 63. When the lotus-like hands of the people opened like buds of lilies opening at the appearance of the Moon, when the stars appeared in the sky amidst the endless sounds of "Sādhu" uttered by Brahmās, gods and others, the tooth-relic as beautiful as the Moon, made, in a moment, the palace, vault, high mountain and tree, etc., (appear) like pure silver with rays as white as the Jesmin flower and new sandal wood.

64. Seeing the unthinkable and very great miracle, who had not the hairs of their body on their end? or who did not bring their own garments to their houses? or who did not express their satisfaction?

1. Most probably it refers to a Sinhalese custom.

65. Who did not give up his wrong view ? or who did not pray for the Buddha's greatness ? or who became subject to stinginess ? or who did not take refuge in three objects (gems)¹ ?

66. The King of Lāṅkā worshipping the unique relic of the All-knowing, again extending the temple of the tooth-relic, daily worshipped (it) in the city.

67. The King named Kittisirimegha who was truthful, made it a rule to worship the relic everywhere in this way² bringing (it) to the hermitage named Abhayuttara.

68. Other kings headed by Buddhadāsa, who were endowed with the qualities such as faith, kindness, etc., observing the rule, worshipped in various ways the tooth-relic of the Conqueror.

69. Knowing well the good done to human beings by the Teacher who had a keen intellect, putting faith in his enlightenment which removes all sins, listening to his excellent dhamma, searching for the association of the virtuous, one should desire to obtain Nirvāṇa³ which is tranquil and which is the cause of the removal of fear of three existences.

Here ends the Chapter Fifth.

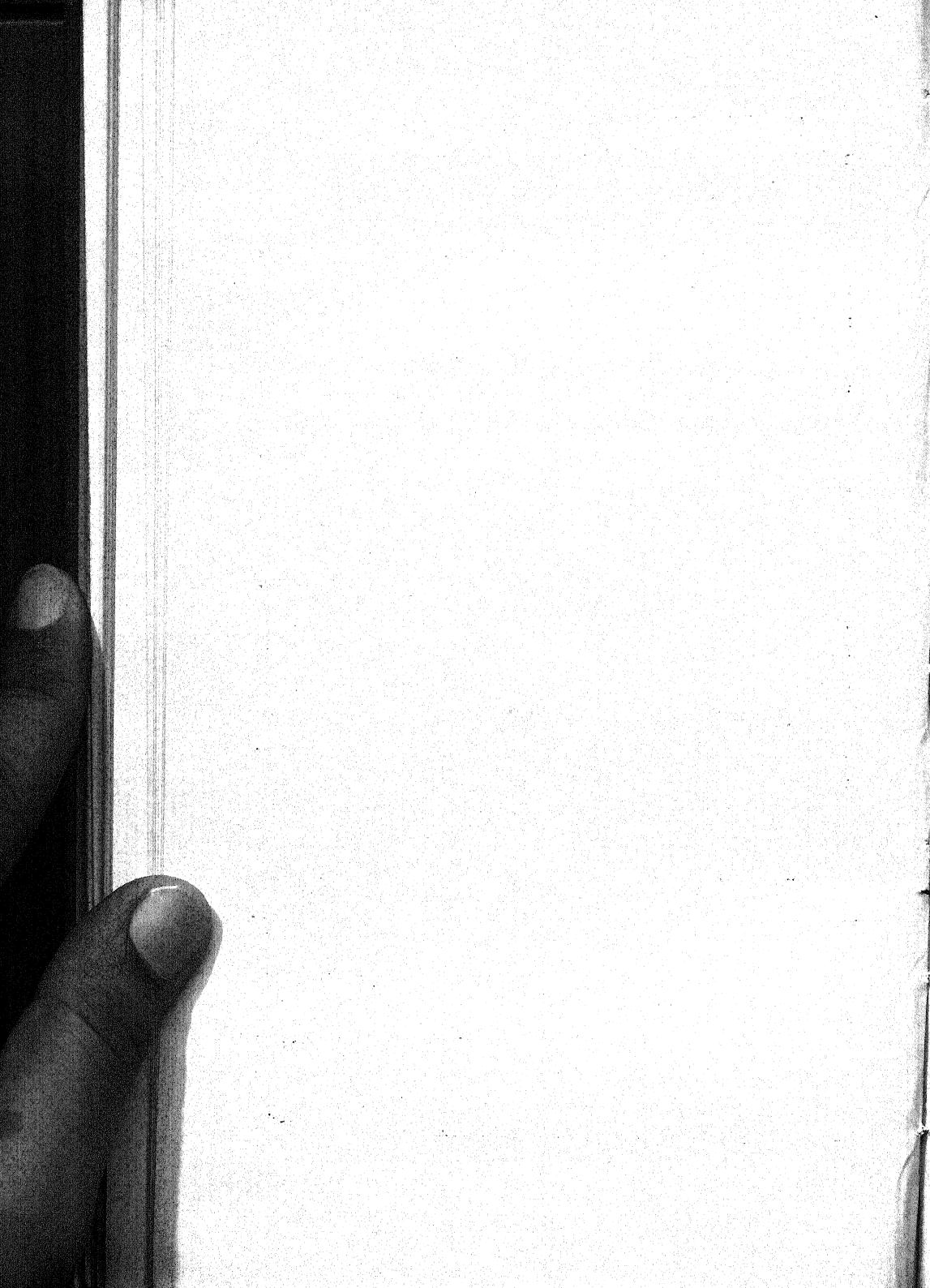
* * *

The Tooth-relic chronicle is finished.

1. Buddha, Dhamma and Sangha.

2. In the Full-moon day of Āśār, everywhere in Ceylon, this rule is observed uptill now.

3. See my work, "The Life and Work of Buddhaghosa," pp. 170-172. See also Dr. F. C. Schrader's paper "On the problem of Nirvāṇa," J. P. T. S., 1904-5., pp. 157-170. It is a very thoughtful paper. It means perfect beatitude.



THE STANZA GIVING THE HISTORY OF THE AUTHOR.

1. He who composed a good commentary on the excellent grammar written by Candagomi, wrote a commentary on the Pañcikā,¹ which gives knowledge and also the commentary on the commentary of Vinaya called Samantapāśadikā.
2. He who composed the commentary on the excellent commentary of the Anguttara literature² which removes ignorance and error and for the good of those who are restrained and ardent, wrote the Vinayasāṅgraha.

3 to 6. By the disciple of Sāriputta whose senses were calmed, who was doing his duty, who was satisfied with little, who was meditative, who had the ornament of qualities such as little desire, who had much faith in the teaching of the Buddha, who was well-versed in all sāstras, who was well-versed in other sāstras,³ who was a great master of the Budhhasāsana and who was born in a good family, this history of the tooth-relic of the Conqueror, (was written), which produces the faith of the hearers in the Buddha, which serves as a lamp of the influence of the Buddha who sees everything. The disciple named Dhammadikti who was a royal preceptor, born in a good family endowed with the virtues of compassion, etc., who was well-versed in tarka,⁴

1. Ratanamauipañcikā.

2. Anguttara Nikāya (excellent discourse).

3. Sāstras of Mahāvīra, Kapila, Kanāda, Cārvāka, Jaimini and others.

4. Logie.

āgama,¹ etc., was wise, had fame spread like moon beams spread everywhere, was a master of the Buddhasāsana and was faithful and steadfast.

7. Let the Dhamma (law) of the Buddha exist forever, let the kings be established in it, let clouds rain in time, and let all the subjects obtain the happiness of mutual friendliness.²

THE END.



1. Religious literature.

2. This stanza conveys the prayer of the author.

ADDITIONAL NOTES.

Ālavaka Yakkha—was a demon who lived on a banian tree and used to slay all persons who happened to pass by the tree. The Buddha went to him to convert him and some questions were put to the Buddha on condition that if he could not answer them, he would be killed but if he could, then Ālavaka would become a disciple of the Buddha. The Buddha answered them properly and he became a convert to Buddhism. (Sutta-Nipāta, Ālavaka-Sutta).

Ānanda—Chief disciple of the Buddha. For a detailed account, see the Nikāyas.

Anāthapindika—A wealthy merchant and banker of Sāvatthi. His name was Sudatta. He was surnamed Anāthapindika. He was at first a heretic but on listening to the teachings of the Buddha, he became a convert. He offered the Jetavana Garden to the Buddha. (For further details see my work, "The Life and Work of Budhaghosa", p. 119).

Anoma—name of a river. The Buddha reached the bank of this river on the morning immediately following the night of his renunciation.

Anurādhapura—The ancient capital of Ceylon. The branch of the celebrated Bo-tree of Bud-

dhagaya was planted here by Mahinda and his sister. Here the left canine tooth of the Buddha was removed from Dantapura in the fourth century. (N. L. Dey, Geographical Dictionary, p. 5).

Aṅgulimāla—

was the son of the brahmin, Bhaggava, who was chaplain to Pasenadi, King of Kosala. He studied under a famous teacher at Takkasīlā and respectfully waited on the latter and his wife. He was frequently with them at meals and so forth. This roused jealousy amongst his fellow students who succeeded in exciting suspicion in the mind of the teacher that there was intrigue between him and the teacher's wife. As punishment for his offence, the teacher demanded from him one thousand right hand fingers as his fee. Aṅgulimāla agreed and went on cutting the fingers of passers-by in the Jālinī forest in Kosala. For the same purpose he then entered villages which became deserted. He could not be checked by any person. At last the Buddha who was then residing in the Jetavana vihāra, went to the abode of the bandit and murderer, Aṅgulimāla, and succeeded in bringing him round. Aṅgulimāla became a convert and in a short time attained Arahatship. (Vide Psalms of the Brethren, pp. 318-325; Spence Hardy, Manual of Buddhism, pp. 249-253; Dr.,

B. C. Law, Some Kṣatriya Tribes of Ancient India, p. 273).

*Ānguttara-
atṭhakathā*} — It is called the *Manorathapūraṇī*, the commentary on the *Ānguttara Nikāya*, written by Buddhaghosa, (Vide 'The Life and Work of Buddhaghosa', p. 80).

Bārānasi— Benares was one of the Buddhist headquarters in the Buddha's time.

Bimbisāra— was the fifth king in the line of Śiśunāga, the founder of the Śiśunāga dynasty. The probable date of his accession, according to V. Smith, was C. 530 B. C. He is said to have built new Rājagaha, the outer town to the north of the ring of hills encircling the ancient fort; and with the annexation of Aṅga, the small kingdom to the east, corresponding with the modern district of Bhāgalpur, and probably including Monghyr. The annexation of Aṅga was the first step taken by the kingdom of Magadha in its advance to greatness and position of supremacy which it attained in the following century; so that Bimbisāra may be regarded as the real founder of the Magadhan imperial power. He strengthened his position by matrimonial alliances with the more powerful neighbouring states, taking one consort from the royal family of Kośala, and another from the influential Licchavi clan at Vaiśālī. During his reign, Vardhamāna Mahāvīra, the founder of Jainism,

and Gotama Buddha, the founder of Buddhism, were preaching in Magadha. Thus the two great teachers were contemporaries of Bimbisāra but it is difficult to reconcile the traditional dates. (V. Smith, History of India, pp. 31, 32, 33, 48. The Nikāyas and the Jātakas, etc., may be consulted on this point.

Bhallika (Tāpussa, }
Rajāyatana tree) }—This was the tree at the foot of which the Buddha spent one of the seven weeks spent by him at Gaya after his enlightenment. While the Lord was sitting at the foot of the tree, two merchants, Tapussa and Bhallika were travelling from Utkala to Madhyadeśa with five hundred carts. These carts were stopped by a deity who extorted them to offer cakes of barley and honey to the Lord. The merchants followed the advice, approached the Buddha and said, “O, Lord ! out of mercy to us accept this food ! The Tathāgata had no vessel to receive those offerings but the dieties who were the guardian angels of four quarters, came from heaven and each presented him with a bowl of sapphire. He refused. Then they gave him four bowls of bean-coloured stones which he accepted putting the four bowls one in the other with the command: “Let them become one.” He then took the food and ate it. When the Lord had finished his meal, the merchants

Tapussa and Bhallika fell down on the ground and made profession of faith with the words, "We take refuge in the Buddha and in the Law, take us, O Lord ! from henceforward life-long as lay devotees." The two merchants thus became the first lay devotees of the Buddha. For a detailed account See Kern, Indian Buddhism, p. 22).

Candagomi or }
Candragomin } —was a grammarian. He was the author of the well-known Sanskrit Grammar, *Candravyākaraṇa*.

Cittayāna— was a king subordinate to King Pañdu of Pāṭaliputta. He was sent to Kalinga as a Commander-in-Chief to bring the tooth-relic from Guhasīva.

Channaka— the charioteer of the Buddha.

Dantapura— Rājmahendri on the Godāvari, according to Cunningham and McCrindle, but some would identify it with Jaypur in Orissa. Hunter says that Puri was the place where Buddha's tooth-relic was kept and afterwards removed to Ceylon. The left canine tooth of the Buddha is said to have been brought and enshrined by Brahma-datta, King of Kalinga, shortly after his death. (N. L. Dey, Geographical Dictionary, p. 16).

Dipaṅkura— name of one of the twenty-eight Buddhas. He prophesied that the hermit Sumedha would become a Buddha when he would

be born as prince Siddhārtha at Kapilavastu.

Dona—

was a brahmin who was converted to Buddhism during the life-time of the Buddha. He settled the quarrel of the seven rival claimants of the Buddha's relics. (Cf. The Mahāparinibbāna Sutta of the Dīgha Nikāya, Vol. II).

Dhammadikitti—

wrote the supplementary chapter of the Mahāvamsa in the 13th century A. C.

Dhammapāla—

dwell at Padaratittha in the kingdom of Damila near Ceylon. Damila is Drāviḍa in Sanskrit, the capital of which is Kañchipura now called Conjevaram. In the fifth or sixth century A. D. either before or just after Buddhaghosa had flourished and written his great commentaries on the prose works of the Vinaya and Sutta Piṭakas, he wrote down in Pāli the underwritten expository material constituting the then extant three Atthakathās on the Psalms and incorporated it in his commentary on the three other books of the canon, naming the whole, 'Paramatthadīpanī' or 'Elucidation of the Ultimate meaning'. His commentaries throw considerable light on the social, religious, moral and philosophical ideas of his time. (The Life and work of Buddhaghosa, pp. 101-102).

Guhasīva—

King of Kalinga who was the custodian of the tooth-relic. Khiradhāra's nephews

attacked Guhaśīva for the relic but before the attack, he sent the relic to Ceylon through his daughter and son-in-law lest it should be taken away by the enemies.

Ghaṭikāra— was Ghaṭikāra Brahmā having lotus in the navel.

Himācala— Himalaya mountain.

Isipatana— Sārnath near Benares.

Jambudipa— Continent of India.

Janāḍdana— name of Kṛiṣṇa.

Jetavana— Joginibhariya mound, one mile to the south of Śrāvasti. Buddha resided and preached here for 25 years. This garden was bought from prince Jeta by Anātha-piṇḍika who built a vihāra which was presented to the Buddha.

Kalinga— A country lying on the south of Orissa and north of Drāviḍa on the border of the sea. According to Cunningham, it was between the Godāvari river on the south-west and the Gaolya branch of the Indrāvati river on the north-west. Its chief towns were Manipura and Rajmāhendri. (N. L. Dey, Geographical Dictionary, p. 32).

Kanṭhaka— the name of the horse of the Buddha.

Kapilavhaya city—Kapilavastu. (See my 'Some Kṣatriya Tribes of Ancient India, Chapter on the Śākyas').

King Mahāsena— King of Avanti, flourished in the third century A. D.

Kittisirimegha— a famous king of Ceylon.

Kuśinārā— or Kuśinagara where the Buddha died in 477 B. C. at the age of eighty. It has been identified by Cunningham with the present village of Kāśī, thirty-five miles to the east of Gorakhpur. (N. L. Dey, Geographical Dictionary, p. 46; for a fuller account, Vide my work, "Some Kṣatriya Tribes of Ancient India," Chap. on the Mallas).

Khīradhāra— was a neighbouring king who came to fight with Pāṇḍu but he was defeated and killed.

Lankā— Ceylon. Here Mahinda and his sister Saṅghamittā were sent by their father, Asoka, to introduce Buddhism in the reign of King Devānampiyatissa.

Lilāvatī— Chief Queen of King Parākkamavāhu of Ceylon. She was an intelligent lady and she belonged to the family of King Pāṇḍu of Ceylon. She was placed on the throne by Parakkamo, the commander-in-chief.

Madhurinda— Prince Madhurinda was made the lord of Ceylon. He belonged to the family of King Pāṇḍu and was greatly charitable and well versed in the Buddha lore.

Mahābodhi tree— The great Bo-tree. This name is given to *Ficus Religiosa* at Buddha Gayā under which Gotama attained Buddhahood. The right branch of this tree was taken to Ceylon by Saṅghamittā, sister of Mahinda and planted at Anurādhapura.

Mahākassapa— a famous disciple of the Buddha. After the passing away of the Buddha, he was the leader of the Bhikkhusaṅgha and presided over the First Council at Rājagaha.

Mahinda— was a son of Asoka who was sent by his father to Ceylon to preach Buddhism while he was a bhikkhu. It is too well-known to relate that he received ordination from Moggalliputto Tissa.

Mahāthūpa— The great Dagoba. This is the name of a gigantic bell-shaped relic shrine built at Anurādhapura by King Dutṭhagāmanī about 160 years B. C.

Mallas— were a Kṣatriya tribe who had their head quarters at Pāvā and Kusinārā respectively. They were a fighting race. (For a detailed account, See my book, "Some Kṣatriya Tribes of Ancient India," Chap. on the Mallas).

Mount Meru— is the Sumeru parvata. It is called the Rudra-Himālaya where the river Ganges has its source. It is also called Pañca-parvata from its five peaks: Rudra-Himālayā Vishṇupurī, Brahmapurī, Udgārikanṭha and Svarga-rohimī. (N. L. Dey, Geographical Dictionary, p. 89).

Nārāyaṇa— name of God.

Niganṭhas— recuses of the red class (lohitabhijāti). They are also known as those who wore one garment (ekasāṭakā). (Vide, my work, 'Historical Gleanings', Ch. VI).

Pandu—

was a powerful king of Pātaliputta. He was at first a heretic. By his order king Guhasīva of Kaliṅga was compelled to take the tooth-relic to Pātaliputta. Seeing various wonderful miracles performed by the relic, he was very pleased and embraced Buddhism.

Parakkamo—

Commander-in-Chief of Ceylon. He was compassionate. He belonged to the family of Kālakanāga.

Patāpa—

A king of Mithilā belonging to the race of king Mahāsammata. (Mahāvamsa, Geiger, p. 10).

Pātaliputra—

Pātaliputra or modern Patna. It is situated near the confluence of the rivers, Ganges and Erannoboas [Son]. According to Megasthenes, it was eighty stadia in length and fifteen in breadth, and it was surrounded by a ditch thirty cubits deep, and the walls were adorned with 570 towers and 64 gates. [N. L. Dey, Geographical Dictionary, pp. 68-69].

Rajayatana tree— Vide ante.

Samantapāśadikā—A commentary on the five books of the Vinaya Pitaka written by Buddhaghosa. [For a detailed account, see "The Life and Work of Buddhaghosa," p. 77].

Sāriputta—

Thera Sāriputta was one of the first disciples of the Buddha. He was next to the Buddha in knowledge.

Siddhatthakumāra—Prince Siddhārtha, *i. e.* the Buddha Gautama.

Sihala—Ceylon. [See *Lankā*].

Sivirāja—a mighty king of the kingdom of Sivi. For a detailed account, vide *Sivi Jātaka*, [*Jātaka*, (Cowell), Vol. IV, No. 499].

Sucirata—A king of Mithila, belonging to the race of king Mahāsammata, [Mahāvamsa, Geiger, p. 10].

Suddhodana—was the son of King Sihahanu, a descendant of King Okkāka, *i. e.* Ikṣvāku of Kapilavastu. Mayā and Pajapati were his queens. By the former he had a remarkable son named Gautama, the founder of Buddhism.

Tapussa—See Rājāyatana tree,

Tusita—one of the Heavens.

Ujjenti—the capital of Avanti which was the kingdom of Rāja Vikramaditya, (515 to 550 A. D.). It is situated on the river Siprā. The celebrated temple of Mahākāla [Mahādeo], mentioned by Kālidāsa in his Meghadūta is situated in this town. [N. L. Dey, Geographical Dictionary, p. 96]. It was famous as the seat of the vice-regal government of Aśoka in the third century B. C. [Smith, Early History of India, p. 155]. It was in the Buddha's time one of the Buddhist head-quarters where sprang up a community of bhikkhus. [The Life and Work of Buddha-ghosa, p. 49].

Vessantara—

Buddha, in his last birth but one, was named Vessantara who was the king of Jetuttara in the kingdom of Sivi. The Bodhisatta fulfilled his dāna paramitā [perfection in charity] in this birth by offering to the brahmins his wife, son and daughter. He was banished from his kingdom because his subjects did not like him on account of his great charitable disposition. He spent his period of banishment in the Vankagiri now known as the Pareshnath Hill. An interesting account of his life and work is recorded in the Vessantara Jātaka, [Jātaka, vol. VI., pp. 479 foll].

Vissakamma—

name of the celestial architect, a deva of the Tāvatimsa heaven who is an architect and artist to the devas and especially to Indra. It was he who constructed the Sudhammasabha of Indra. He is the Viśvakarman of the Hindus.

Yakkha Punṇaka—In the Vidhūrapandita Jātaka, the Macchases witnessed the dice-play of the king of the Vurus with the Yakkha Punṇaka. [Jātaka, Cowell, vol. VI, pp. 126-155].

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वैद्यविद्याकुमुदिनीविकासनविशारदः ।

विराजते ह्यविरतमार्यविद्यासुधाकरः ॥ १ ॥

वैदादिशास्रापाधोधिमन्थनेनोद्धतः सताम् ।

विकासयतु चेतांसि त्वार्यविद्यासुधाकरः ॥ २ ॥

विद्याविलासिनीलीलाविरहान्धीकृतात्मनाम् ।

स्वान्तरध्वान्तं हरत्येष आर्यविद्यासुधाकरः ॥ ३ ॥

हं हो आर्यविद्याविलासिनीविलासविलोकनलालसाः । सहृदया!!
महोदयाः !!! क्षणमितोऽपि दीयतां सदथमिदं युष्मदीयं नयनद्वयम् ।

विलोक्यतां मुद्रणालयाकाशविमुद्रितो बहुप्रकाशो वैदादिवेद्य-
विद्याकुमुदिनीविकासनविशारदोऽयमार्यविद्यासुधाकरः । (History
of Sanskrit Literature)

ग्रन्थोऽयं समस्तार्यवर्थविद्याविवेकविनयनयशिल्पविज्ञानशौर्यो-
दार्यचातुर्यादिकथाप्रकाशको दाक्षिणात्येन द्विजन्ममूर्धन्येन चिमणा-
जीतनूजेन परिडतप्रवरेण यज्ञश्वरेण चिरचितः ।

ग्रन्थोऽयं ग्रन्थकारेण पञ्चमिः प्रकाशैः समापितः ।

अत्र च प्रथमे प्रकाशे—आर्यजनानां मूलोत्पत्तिस्थानम्, तद्विषयका
विप्रतिपत्तयः, त्रिविष्टपस्य विवेचनम्, ब्राह्मणादि जातिचतुष्टयविवेक-
कल्प प्राचीनता, आर्यप्रजायाः प्रसवकालः, आर्याणां राजनीतिः,
वैदिककाले वर्णलिपिप्रकाशः, तत्प्रचारेः, वर्णलिपिप्रकाशविषयकं
शर्मपयदेशीयभट्टमोक्षमूलरमतं, तन्मतनिरसनं, धर्मलक्षणं, वेदस्वरूपं,
ऋग्वेदस्य परिचयः, इत्येवमादयोऽवश्यं ज्ञातव्या विषयाः सुनिरूपिताः ।

द्वितीये च प्रकाशे—श्राविहोत्रं, आग्रयणं, चातुर्मास्यं, सोम यागः,
अश्वमेधयागः, इत्येवमादीनि श्रौतकर्माणि सवित्तरं निरूपितानि ।

तृतीये च प्रकाशे—गर्भाधानादीनि महायज्ञान्तानि पञ्चविशतिसा-
र्तकर्माणि, नैमित्तिक—वार्षिक—मासिक—दौनिक—स्वरूपाश्वत्वारः
संस्काराः, ब्रह्मचर्याद्यश्रमचतुष्टयविचारः, इत्येवमादयोऽवश्यं
ज्ञातव्या विषया निरूपिताः ।

चतुर्थे प्रकाशे च—समयाचार—कुल—मिथ्रकस्वरूपं तान्त्रिकम-
तम्, चतुःषष्ठितन्त्रात्मकः कौलमार्गः, चार्वाक—माध्यमिकयोगा-
चार—सौन्त्रान्तिक—वैभाषिकार्हताभिधमतानि, षड्दर्शनोक्तमतानि,
शामानुजाचार्यमतम्, मध्वाचार्यमतं, वल्लभाचार्यमतं, पाशु-
पतमतं, शैवमतं, प्रत्यभिक्षामतं, रसेश्वरमतं, इत्येवमादयो विषयाः
सुनिरूपिताः ।

पञ्चमे प्रकाशे च—ब्रह्मवाहार्घमप्रचारकारणम्, पुराणप्रतिपाद्यवि-

विधधर्मविरोधपरिहारः, षड्दर्शनमतविरोधपरिहारः इत्येवमादयो
विषया: सुनिरूपिताः ।

ग्रन्थोऽयं सर्वाङ्गमनोहरतया विमुद्रितं विक्रयणाय सज्जीभूत-
मास्ते । अतस्त्वर्यतामेतद् ग्रहणाय । मूल्यं ८)

कौटिल्य अर्थशास्त्र ।

विदितमस्तु विदुषाम्—यत् अर्थशास्त्रस्य अतिप्राचीनो ग्रंथः
कौटिल्यप्रणीतः ‘बुर्जवर्गं’ यूनीवासीटीसंस्कृताध्यापकेन डा. जे.
जौली एम. ए. पी. एच. डी. एल. एल. डी. महाशयेन संपादिताः
सकलसौलभ्याय साधु मुद्राप्य प्राकाशयं नीतिः । इतान् नन्दराजान्
समूलमुन्मूल्य चन्द्रगुप्तस्य राजसिंहासने प्रतिष्ठापयितारं संसार-
प्रसिद्धं राजनीत्याचार्यांघोरेयं महामनसं चाणक्याख्ययोऽख्यातं
कौटिल्यं को न घेद ।

इतः २३०० वर्षाणि पूर्वमस्य ग्रन्थस्य निर्माणकालः । इत्याति-
प्राचीनोऽयं ग्रन्थस्तात्कालिकों भारतवर्षस्थिर्ति सम्यक् परिच्छाययि-
तुमेक एवाऽस्ते । सभ्यसंसारे भारतस्य स्थानमनेनैकेनैव ग्रंथेन
अन्युच्छतां नीतम् । भारतीयप्राचीनैतिहासे कठिनप्रेहलिकायमाणा
बहवो विषया अनेनैव एकेन ग्रंथेन विश्वकलिताः । संस्कृतसाहित्ये
इदमेवैकं ग्रन्थरत्नं यत् भारतीयामार्थिकों राजनैतिकों सामाजिकों
च सभ्यतां विस्तरेण बोधयति । अथ आद्यतनानां स्वप्ने उप्यगोचरस्ता-
त्ता वैज्ञानिकवैचित्रीरत्रोपलभ्यन्ते याभिराश्र्यर्थकान्तो भवत्यद्यतनो
विधिमन्यो वैज्ञानिकसंसारः । यूरोपमहायुद्धसमये ये ये नवा
आविष्कारा विज्ञानसंविद्गर्भादुद्भूतास्तेषु भूयांसः परसेनासंमोहक-
विषगर्भधूमनिर्माणप्रयोगविधिप्रभृतयः प्राचीनैर्मारतीयैः करामल-
कीकृता आसन्निति अत एव ग्रंथप्रकाण्डाज्ञायते । किञ्च वर्तमान-
वैज्ञानिकमन्यपाश्चात्यवर्गेण लेशतोऽप्यविदिताः अग्निस्तम्भना-
अदृश्याज्ञनकुधावारणप्रभृतयोऽद्भूता विषया अप्यनेनेऽत्रोपल-
भ्यन्ते । सर्वथा ग्रन्थोऽयं विदुषां परिशीलनीयः संग्राहश्च ।

तस्मात् त्वर्यतामेतद्ग्रहणाय । अन्यथा हस्ताहस्तिकया जनतया
कीयमाणस्यास्य ग्रंथमण्डरास्मिन् संस्करणे समाप्ते द्वितीयसंस्करण-
प्रतीक्षा भवतां हृदयानि खेदयिष्यति ।

अत पतद्विज्ञापनदर्शनसमकालमेव वी. पी. द्वारा एतद्ग्रन्थ-
प्रेषणकृते उस्तसविधे पञ्च प्रहीयताम् । मूल्यम्—उत्तमकर्गल
मुद्रितस्य ५) । मध्यमकर्गलमुद्रितस्य ।

द्वितीयभागः उक्त डा. जौलीमहाशयकृता इंग्लिशटिप्पणी नय-
चन्द्रिकाख्या एतद्ग्रन्थटीका च सदृश्याऽस्ते ॥ मु० ५ ॥ मध्यम कर्गल ४)

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ERRATA.

Page	Read	Instead of
xiv	of	of of
xv	succeeded him to the throne	succeeded him the throne
3	āsabhakkhayaiñānam	āsavakkhyaiñānam
13	mixed	fixed
13	Nikāya	Niakya
42	refers	refer
45	as	ass
49	camphor	comphor
66	kurus	Vurus